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The Significance of Jesus as Jew

NORMAN COUSINS

Religious Values in Reading

Joseph D. Duffey

1861 KENNETH A. BERNARD 1961

"The Monstrous Injustice of Slavery"

FROM THE CO-PRESIDENTS' VIEWPOINT

A PHOTOGRAPHER has difficulty in making his picture of a sunrise clearly distinguishable from his picture of a sunset. The church has a similarly difficult problem in distinguishing its good news from its good advice. But neither the photographer nor the church nor the preacher is often immobilized because of the built-in hazards. They go right on writing or preaching or snapping pictures.

Having seen churches all over America at their best during Lent readying for another Easter in two, three, four or five exciting, lily-laden services, this writer is bound to offer a comment. He recognizes that the comment comes near to being, and may be, unwarranted advice. But if so, so be it.

Everywhere in the Christian world people are talking about ecumenicity. Some like and support it. Some hold strongly against it. But talk about it they do. Do something about it they surely do—they either forward ecumenism or they thwart it. All this has been going on without either the supporters or the opponents of the ecumenical movement necessarily having a very adequate idea of what is the essence of the matter. Ecumenicity has been made to connote something "big," "super," something in Geneva or New York, something monolithic and contrary to the American Way, something having to do with "hierarchy," "ecclesiastics," something for somebody else.

If I were the minister of a local church—and here I approach the brink of the gratuitous—I think that now right after Easter I should wish to make an exploration with my people while the Easter light is at its brightest. The exploration I have in mind is pointed toward two recent "ecumenical" statements.

The first has come from the Central Committee of the World Council of Churches:

"The Faith and Order Commission understands that the unity that is both God's will and his gift to his church is one that brings all in one place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into him, holding the one apostolic faith, preaching the one gospel and breaking the one bread and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the church."

The second is from the "Message to the churches" adopted at the fifth General Assembly of the National Council of Churches in San Francisco:

"We discern a clear call to churches in local communities to closer association and to a far larger measure of cooperation and Christian unity. Every congregation needs to recognize itself first of all as a part of Christ's universal church and only thereafter as a representative of a particular historical tradition. And all congregations in each community are called to live and act together as 'one church in one place' through active participation in councils and in other ways. It is here at the 'grass roots,' where people live and work and where they will or will not fulfill their calling as Christians, that the churches must above all experience and demonstrate their unity in Christ. Without that, our professions of unity in the nation and world are threatened with unreality and insincerity. . . ."

Would it not be a blessing of incalculable worth and insight if a local church—hopefully with or at least in concert with the other churches of the community—made these two statements a field for the most careful exploration and prayerful study? Would not such a study dislodge any sense of self-sufficiency? Would not such a pursuit set the mind and heart of a local church where they should properly be set—upon God, his will, his spirit, his son, his true church, his mission, his people? Would not such an exploration offer a local church occasion to find direction, to become relevant, to see with greater clarity what it is and why it is?

It is easy to applaud or denounce the ecumenical enthusiasms and actions of Geneva. It is quite another thing to rejoice with every evangelistic advance of the church across the street or really to sorrow at any defeat of the church or its ministry. The ecumenical movement is not for New Delhi *or* Main Street. It is for both, no, it is for Christ's sake.

Fred Hoskins

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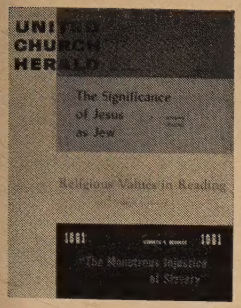

COVER STORY: A major objective of National Library Week (April 16-22) is to make "religious reading" an integral part of general reading. But what is "religious reading"? This is the question Professor Duffey discusses in his incisive article beginning on page 4.

In the interest of an important new amity and concurrence between Christians and Jews, Norman Cousins, distinguished editor of *Saturday Review*, deals realistically and eloquently on page 8 with "the significance of Jesus as Jew."

April 12 marks the one-hundredth anniversary of the beginning of the Civil War and the perceptive article on page 16 appears in commemoration of that decisive turning point in the destiny of our great nation.

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Books about Religious Thought...

TO BEGIN with the obvious, there are books having to do with religious thought, Biblical or theological understanding. The publishing of religious books has been a booming enterprise in the United States for several years. The variety and number of these books is overwhelming. (A few years ago I heard of a woman who, entering a bookstore, asked for a copy of "that book, *A Piece of My Mind* by Rabbi Shean.") Certainly discrimination is called for. Religious titles are not free from the clutter of trivia. Among the books on Christian thought there are many levels of worth and quality. The most worth-

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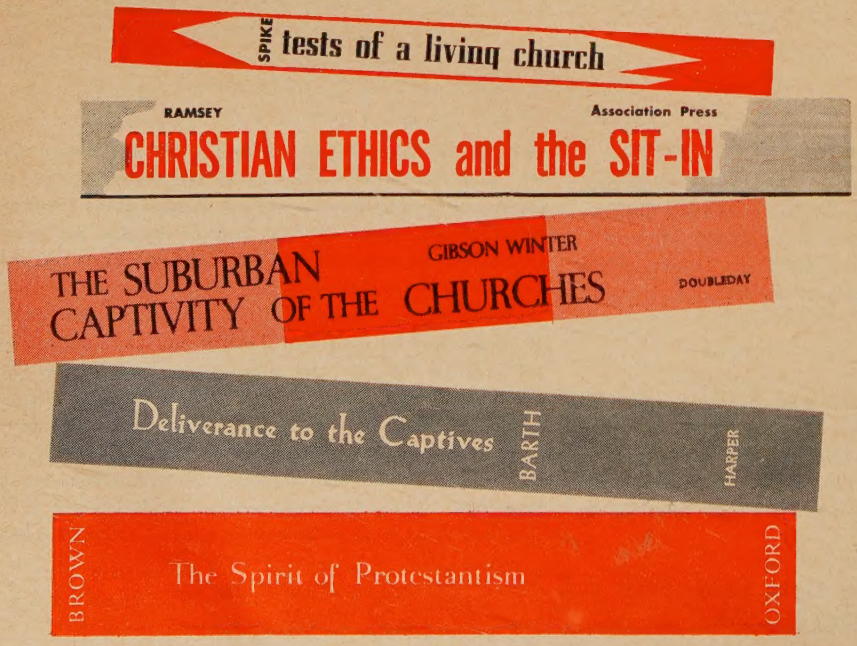
RELIGIOUS VALUES IN READING

JOSEPH D. DUFFEY

Contemporary Literature...



FOR those readers concerned with religious issues some of the most important reading in our time is in books usually not considered either religious or Christian.

What makes a book religious reading? Certainly not simply that it deals with a Biblical or theological subject. Religion has to do with life, not primarily with churches and ministers. Books of real religious value are not always books about good people. There may be much in language and in content that offends conventional habits of thinking.

But is the absence of four-letter words in a book the measure of its religious

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while books are not always the easiest to read. Publishers' "blurbs" may be helpful in making a selection but are not always to be trusted. Reviews are helpful and religious books are often reviewed in magazines and newspapers.

What shall we look for? I would ask one primary question of a book dealing with modern religious thought. Does the author write with an eye to the obstacles and difficulties of belief in our time? I look for writers who take seriously the unbelief of the modern world.

Let us make sharp demands of the books we read on religious thought. Let us "talk back" to the authors who write about faith and belief. When you read, ask yourself if the book is grappling with the kind of issues you think are real today. A good religious book need not, indeed probably will not, be a book of "answers." But there are books that speak about love as if there were no hate, about faith as if there were no doubt, about hope as if there were no despair, about light as if there were no darkness. For some reason many of us began some time ago to accept the fact that "religious talk" is or must inevitably be shrouded in an air of unreality and set apart from the honest doubt and plodding mundanity of everyday life. It ought not so to be!

At the same time I would caution the serious reader in regard to the books commonly called practical or applied Christianity. Such books are usually, in my experience, not the books of greatest value and reward. The great theological treatises of all ages may be more difficult reading but they are often marked by a sense of immediacy and reality that is more fresh and stimulating than those books of homely homilies —"sermons in stones, and good in everything." Sometimes an exposition of Scripture has more reality and applicability than books about so-called practical Christianity.

Bring your most skeptical and discriminating mood to books about belief and faith. You will get more out of them and certainly worthy books can survive our deepest questions. Such a mood in the reading of religious books will often lead us into further inquiry into the ideas of faith. It will lead us to some investigation of our own into the sources of modern religious thought.

What are the values in reading the books we refer to as religious books? First, reading can be an act of worship. Reading may be a conscious act of the will in praise and service to God. In bringing our mental and emotional pow-

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In Observance of National Library Week, April 16-22, 1961

There is much to be said for the joys and rewards of reading. It will be said all around us during National Library Week. To this I enthusiastically subscribe. But my purpose in this article is rather to focus upon the particular values that reading holds for church members—more importantly, for all those who seek after God in our time. I want to ask: what kind of reading is related to our Christian vocation?

content? If we make this our standard we shall surely miss some of the most profoundly religious writing of our time. Let me suggest that if a book takes seriously in its presentation of life the reality of good and evil in people and in society, that book has religious implications. Further, if a book serves to sharpen our sense of wonder or compassion or courage, that book has religious significance whether the writer is a Christian or not, indeed whether he is a believer or not.

Even if a writer is at pains to deny God, he has by his very effort and attention testified that the question of God is not one to be taken lightly or casually. It matters, he is saying. And in that sense the unbeliever is sometimes more concerned about God than the person who is indifferent to all that is at stake in the question of the existence and nature of God.

A book is religious if it moves us, shocks us, stirs us to deeper and more serious concern with the fundamental questions of our life's meaning, its hope and despair. Many books are most valuable for their social criticism, for fiction is often more powerful in this respect than political or philosophical treatises. And many novelists today write with a sense of justice and concern for love and dignity that oftentimes shames the churchman's sense of human values.

There are books of fiction that celebrate life, that affirm genuine joy and hope. These books have religious meaning. They are books that teach us not to take ourselves too seriously but to take every other human being (good or evil) with genuine seriousness. Such books have religious value.

What are the values that reading in contemporary literature affords? We ought to be reading the best of the contemporary literature of our time for at least the following reasons:

First, as Christians we ought to be "students of our time." We need to know the thinking and listen to the comment of all sensitive observers of human life. Artists and writers are trying to portray the meaning or non-meaning of life as they see it.

In his book *Life Is Commitment* J. H. Oldham closes his chapter on the church with these words:

"One who is a member of the church . . . must never forget through what a small and narrow window of individual perspective he looks out on life and how limited also is the perspective of the church and tradition to which he belongs. While remaining faithful to the truth as they see it, those who are members of the church must refuse to shut themselves up within the walls of their own orthodoxy. They must be ready to discover and rejoice in people like the woman of whom Florence Allshorn

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Continued on next page ➧

Books about Religious Thought (cont.)

ers to the consideration of the issues of faith and belief we have given one of our most precious possessions to the service of God. The act of engaging in a dialogue with ideas and issues of life on the level of deepest meaning and purpose is an act of worship and praise given to God.

Second, reading in theological literature is one of the most certain ways of overcoming the lamentable village provincialism of denominational life. The best of these books represent a denominational, theological and social spectrum that will save us from the presumptuous parochialism that faith is often heir to. In almost any corner drugstore one may now find a selection of the Christian classics: Augustine, Kierkegaard, Pascal, Aquinas. To come to know these writings is to come to sense what phrases like "the communion of the saints" and "church universal" mean. Reading opens before us the faith and life of believers who lived and worshiped in vastly different times and traditions. There is a long heritage of spiritual struggle and of praise to Jesus Christ that is known only through reading the records of earlier pilgrimages of faith.

Third, reading in religious literature often provides a challenge to our present concepts and ideas about what the Christian faith is and means. We ought to carry on a conversation with a book, listening and responding. One should not shun ideas that disturb. These may be the most important kind of books to read. It is not likely that books that reinforce our present ways of thinking will leave us larger of soul or richer in belief. And indeed we should hope to be stimulated to new ways and new understanding by a book. That is the risk and the adventure of reading in those matters that pertain to faith and belief!

Among the books in the category of religious titles I would offer the following suggestions (these are simply my own arbitrary selections among many good books available):

CHRISTIAN THOUGHT

LIFE IS COMMITMENT, J. H. Oldham, Association Press Reflection Book, $.50. I believe this is one of the finest books about the Christian faith and the modern world I have ever read.

THE COST OF DISCIPLESHIP, Dietrich Bonhoeffer, Macmillan, $3.00. This would be the book to begin an acquaintance with an important modern Christian writer.

THE NEW ENGLISH BIBLE: NEW TESTAMENT, Oxford University Press, Cambridge University Press, $4.95. Read Luther A. Weigle's review in the *Herald*, March 23, page 30.

THE EXISTENTIALIST POSTURE, Roger L. Shinn, Association Press Reflection Book, $.50. A small but very helpful book about belief and our life today.

RADICAL MONOTHEISM AND WESTERN CULTURE, H. Richard Niebuhr, Harper, $2.75. A striking exposition of the relation between the cardinal Christian doctrine that God alone is

Contemporary Literature (cont.)

wrote: 'I have met one big person lately who isn't Christian, though her belief in God is bigger than anything we could ever attain to. . . .' "

There are people like the person Florence Allshorn refers to who are writing books in America today. Some of their books are on the best-seller lists!

Second, many writers today are taking very seriously the kind of issues that are the concern of religion. The reality of God, the meaning of human life, the destiny of human nature—these are implicit questions in the majority of contemporary novels. Christian belief is sometimes challenged, often illumined but seldom treated with indifference in modern fiction. A novel provides the setting for comment and reflection in depth upon matters of human import and the relevance of Christianity to them.

Among recent novels I would suggest the following as books of religious significance (there are many others!):

THE FALL, Albert Camus, Knopf, $3.00. A Nobel-prize-winning author who was not a Christian but a man with great feeling for life and joy as well as for the despair of modern man. This book explores the Christian themes of guilt and sin.

BARABBAS, Pär Lagerkvist, Modern Library Paperback, $.95. Again a Nobel-prize novel about belief and its difficulties.

CRY, THE BELOVED COUNTRY, Alan Paton, Scribner's, $3.95; paper, $1.45. If you missed this one earlier, it still is very appropriate to the news of the day. A genuinely religious novel and a very powerful story.

THE CAVE, Robert Penn Warren, Random House, $4.95. A recent novel by one of our major writers very conscious of the Christian tradition.

THE ZOO STORY AND TWO OTHER PLAYS, Edward Albee, Coward, $2.75; paper, $1.50. The title play is an examination of problems of human relationships in our time. See especially the third play, "The Sand Box," which comments on two themes —aging in our society, and our reaction to death.

SPRING LISTS

THE SUBURBAN CAPTIVITY OF THE CHURCHES, Gibson Winter, Doubleday, $3.50. A provocative study of the church in America and its present problems and future possibilities.

FREE MEN: MEDITATIONS ON THE BIBLE TODAY, Suzanne de Dietrich, Westminster, $2.75.

DELIVERANCE TO THE CAPTIVES, Karl Barth, Harper, $3.00. These sermons by one of the world's greatest Christian thinkers should be worthwhile.

TESTS OF A LIVING CHURCH, Robert W. Spike, Association Press Reflection Books, $.50 (May). I look forward to this one. Sounds like a valuable book for discussion groups.

THE SPIRIT OF PROTESTANTISM, Robert McAfee Brown, Oxford, $4.50. Professor Brown writes with clarity and vitality.

CHRISTIAN ETHICS AND THE SIT-IN,

Mr. Duffey is assistant director of the Institute of Church and Community, the Hartford Seminary Foundation, Hartford, Conn.

God, and Western religion, science, political thought.

NEW ACCENTS IN CONTEMPORARY THEOLOGY, Roger Hazelton, Harper, $3.00. The wide range of current theology is suggested in chapters on theology as conversation with the arts, sciences and philosophy.

FAITH AND LIFE

THE CREATIVE YEARS, Reuel L. Howe, Seabury, $2.00 paper. One of the most useful books for church study and discussion groups that we have available.

LOVE AND CONFLICT, Gibson Winter, Doubleday, $3.50; $.95 paper. A book about marriage and family life in a modern industrialized society.

FAITH FOR PERSONAL CRISES, Carl Michalson, Scribners, $3.50. I know of no book more stimulating and helpful. It is definitely not a book of answers, but it was for me a very satisfying book, which illumined a path toward the answer.

THE DIARY OF PETER PARSON, W. B. J. Martin, Abingdon Press, $2.75. Well-written musings of a British Congregational minister, which cover a wide range of important issues.

THE CHURCH

THE NEW SHAPE OF AMERICAN RELIGION, Martin E. Marty, Harper, $3.50. What does the religious revival mean? This is a long look at the past, present and future of American Protestantism.

A THEOLOGY OF THE LAITY, Hendrik Kraemer, Westminster, $3.00. Theology of, not for. Tough reading for those unaccustomed to theology, but exciting for all.

CONGO CRISIS AND CHRISTIAN MISSION, Robert G. Nelson, Bethany Press, $2.50; $1.50 paper. A timely report on the Congo crisis and its effect on Christian missions.

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS, edited by Wayne Cowan, Association Press, $2.50; $.50 paper. Leading Protestant and Roman Catholic thinkers exchange their views on common problems in an enlightening fashion.

CATHOLIC THOUGHT

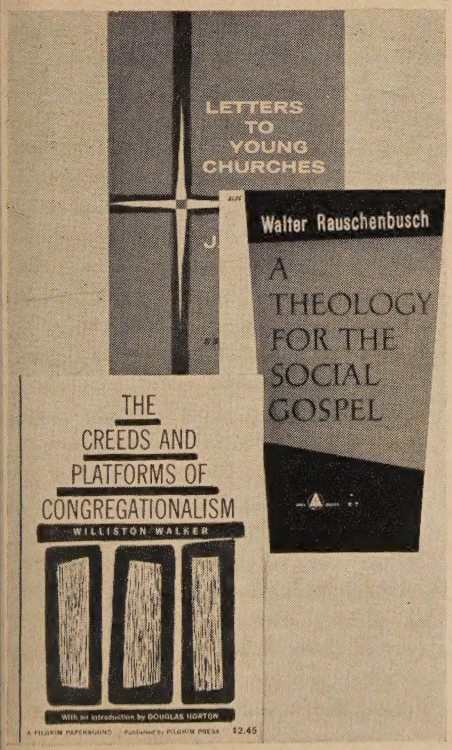
Protestants must begin to consider seriously Roman Catholic thought. For a new look at some surprisingly liberal thought that is representative of a new minority voice among Catholics I suggest:

THE CHURCH, THE LAYMAN AND THE MODERN WORLD, George H. Tavard, Macmillan, $2.50. Excellent essays helpful to any concerned churchman.

THE CATHOLIC APPROACH TO PROTESTANTISM, George H. Tavard, Harper, $2.50.

AN AMERICAN DIALOGUE, Robert McAfee Brown and Gustave Weigel, Doubleday, $2.95; $.95 paper.

Paul Ramsey, Association Press, $2.50. Direct attention to a social, ethical, moral question given wide attention in the daily newspapers.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Walter Rauschenbusch
A THEOLOGY FOR THE SOCIAL GOSPEL
THE CREEDS AND PLATFORMS OF CONGREGATIONALISM
WILLISTON WALKER

PAPERBACKS OF NOTE

MERE CHRISTIANITY and THE SCREWTAPE LETTERS, C. S. Lewis, Macmillan, $1.25 and $.75.

THE MIND OF THE MAKER, Dorothy L. Sayers, Meridian, $1.35.

THE AUTHORITY OF THE BIBLE, C. H. Dodd, Harper Torchbooks, $1.60.

DOGMATICS IN OUTLINE, Karl Barth, Harper Torchbooks, $1.25.

EARLY CHRISTIANITY, Roland H. Bainton, Van Nostrand Anvil Books, $1.25.

HERE I STAND, a biography of Martin Luther, Roland H. Bainton, Abingdon Press Apex Books, $1.75.

MAN IN MODERN FICTION, Edmund Fuller, Modern Library Paperback, $.75.

THE ENTERTAINER, John Osborne, Criterion, $2.75; Bantam, paper, $.35.

LETTERS TO YOUNG CHURCHES, J. B. Phillips, Macmillan, $1.25.

A THEOLOGY FOR THE SOCIAL GOSPEL, Walter Rauschenbush, Abingdon Apex Books, $1.75.

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM, Williston Walker, Pilgrim Press, $2.45.

ROMANS FOR THE LAYMAN, Burton H. Throckmorton Jr., Westminster, $1.25.

THE SHAKING OF THE FOUNDATIONS, Paul Tillich, Scribner Library, $1.25.

THE COURAGE TO BE, Paul Tillich, Yale University Press, $1.25.

AFRICAN NOTEBOOK, Albert Schweitzer, Indiana University Press, $1.60.

THE MODERN USE OF THE BIBLE, Harry Emerson Fosdick, Macmillan, $1.95.

THE MEANING OF REVELATION, H. Richard Niebuhr, Macmillan, $1.25.

RELIGION IN THE MAKING, Alfred North Whitehead, Living Age, $1.25.

THE PUBLIC PHILOSOPHY, Walter Lippmann, Mentor, $.50.

CHRISTIAN CLASSICS

THE CITY OF GOD, St. Augustine, Doubleday Dolphin Books, $1.45.

CONFESSIONS, St. Augustine, Doubleday Dolphin Books, $1.25 (new).

THE DIVINE COMEDY, Dante Alighieri, in two volumes translated and introduced by Dorothy L. Sayers, Penguin, *Purgatory*, $1.25; *Hell*, $.95.

PENSEES, Blaise Pascal, Dutton Everyman's Library, $1.15.

The Significance of Jesus as Jew

Norman Cousins

CHRISTIANITY and Judaism share one of the great reluctances of history. Both are reluctant to live openly and fully with the fact that Jesus was a Jew. Christian theology is incomplete; it has never been able to explain to itself why Jesus should have come out of Judaism. And Judaism has tended to dwell outside the full significance of the Jewishness of Jesus and his vast spiritual role in human history.

The reasons behind the reluctance are, of course, different. So are the effects. In any case, it seems reasonable to suggest that the reluctance be re-examined and restudied. For if it is subjected to the full play of creative inquiry, it is conceivable that a new relationship between Christian and Jew could emerge —not a common faith but an important new amity and concurrence, possibly even a sense of spiritual community.

We proceed, therefore, to the re-examination.

The earliest Christians knew neither awkwardness nor reticence over the fact that Jesus was a Jew. Many of them were Jews themselves. Christianity to them was not a faith apart from Judaism but an assertion of it. They never claimed to be the originators of a new religion; they were summoning man to Jesus' vision of spiritual and moral excellence. They called for a return to the great simplicities of essential Judaism, for an awareness of the reality of Biblical prophecy and for a response to the sense of God that lay deep within man.

They were critical of the nature of the existing temple and of temple worship. They turned away from sacrifice and from the exercise of the religious spirit through elaborate ritual. And they reaffirmed the fundamentals of Judaism: the oneness of God, the omniscience of

God, the justness of God and the reality of God's total command of the universe and history, now and forevermore. The purpose they saw in Jesus was to reawaken and strengthen this faith and not to replace it.

To these Jews the Jewishness of Jesus was not incidental or extraneous but inevitable. His coming had been foretold in the Hebrew Scriptures; it awakened the dictates of faith that were natural to the prophecy. Messianism was in the air; the idea of salvation was powerful and dominant.

The Jews who carried this message of Jesus carried it primarily to their own people, for it was only natural that the fulfillment of Hebrew prophecy should be recognized by members of the Hebrew faith. Moreover, the idea of Messianism was an important article of faith among Jews at the time; almost all expected salvation in one form or another.

Actual Confrontation

Even so, the actual confrontation in living history with the fact of a Messiah found many Jews resistant. The idea that the greatest of all religious prophecies could occur during one's own lifetime was as difficult for many people to accept then, however religiously impelled, as it would be now. If, for example, there would appear in our own time a figure of the same character and dimensions as Jesus, would it be easy to find a church that would accept him? Events of this magnitude do not easily fit into a contemporary frame, but even the most distant ages were contemporary to the people who were part of them.

The apostles were Jewish. The historical record is skimpy on this subject but there has been speculation that the first Pope may also have been Jewish. And the religious ideas in the New Testament are authentically Jewish in accent and outlook. Indeed, there is a consistent progression from the Torah, with its revelation of the word of God and its spiritual poetry, to the New Testament, which is based not alone on the reality of the fulfillment but on the nature of God—his presence, his words, his acts on earth and his direct teachings for man.

These were the Witness Chronicles; they told and retold the signs of the birth and the story of the birth, the growing up and coming of age, the natural wisdom and the natural power, and the circumstances of death and resurrection. The narrative is not of a piece with the Old Testament; neither, for that matter, are the books of the Old Testament themselves of a single piece. But the line of development between Old and New Testaments is visible and real; there is a direct kinship in purpose and values.

If the impact of Jesus' followers on their fellow Jews was not immediate and sweeping, it must be recalled that Judaism at the time was subject to many calls for reassertion and renewal, and to the crosscurrents and impulses for change. There was no paucity of proclaimers about the imminent end of the world and the doom of man. Jesus' own vision about world's end was viewed by many against this general background.

Still another barrier in the recognition of Jesus as Messiah was the view held by some religious scholars of the time that Jesus was born in Nazareth of Galilee and grew up in Galilee. The New Testament is specific on the point that Jesus was a Galilean. Yet the Biblical prophecy had clearly stated that the Messiah would be born in Bethlehem. Was it unreasonable to raise the question of a disparity in what was literally the most important matter in the history of man?

In any case, Jesus grew up in Galilee; the difference between the religious environments of Galilee and Bethlehem had considerable importance. Bethlehem was traditional, orthodox, secure. Galilee was deeply religious, too, but it was surrounded by nonbelievers and Gentiles. The contrasting winds were many; they produced a gale of ideas. People were in a mood for reappraisal and self-examination. The atmosphere, if not cosmopolitan, was at least mixed.

The spread of the Christian gospel by Gentiles created something of a paradox when they attempted to convert Jews. It seems strange that non-Jews should have to tell Jews what their own Bible meant and to pass judgments concerning the fulfillment of Hebrew prophecy.

The response of non-Jewish Christians —and also Jewish Christians—to this argument was that while God revealed himself to the Jews he was a universal God.

Judaism itself declared, "God is one." Therefore the Old Testament was not the book of Judaism alone but the spiritual fund of all mankind. Anyone who felt its truth should feel free to listen to the voice of the Deity through it and also to speak to the Deity through it in prayer. Moreover, the early Christians reiterated, they were not trying to start a new religion but to act on the new revelations that Judaism had been awaiting for many centuries. In this sense, what they were espousing was a reformed or a Christian Judaism. In any event, a branch was breaking away and was finding its deep and powerful root.

The most dramatic and significant aspect of the break, of course, was represented by the Crucifixion. Though the Romans sentenced and nailed Jesus to the Cross, the Jews had rejected him and had entered the complaint. The Christian cry "They killed our Lord!" has no historical substance but in back of it is the conviction that if the Jews had accepted Jesus as their king, Jesus would not have been killed.

Conflicting Cries

And here we come to what is perhaps the greatest single paradox in the history of Western religion. Christianity could not exist without the Crucifixion. That one event and the witnessed Resurrection that proceeded out of it form the specific and vital crystallizing element of Christian faith.

The Virgin Birth and the miracles lead in a straight line to the culminating symbol of Christ on the Cross. "He died for our sins" is the cry that keeps the cross alive in the Christian soul and makes the Resurrection possible. The suffering gives depth to the identification.

Yet these two cries—"They killed our Lord!" and "He died for our sins!"—are basically at war with each other. The first assumes an act of human free will. The second assumes an act of divine determination. If Jesus died on the Cross in order to purge man, then every act that leads up to it is essential, explicable, predetermined. In the same sense, if Christianity could not have come about without the Crucifixion and if it was the will of God that Christianity be born in this way, then all the circumstances of the Crucifixion are part of a design and the people who figured in the event, whatever their role, were carrying out the parts divinely assigned to them. The

(Continued on page 28)

Mr. Cousins is the distinguished editor of the *Saturday Review* and a regular contributor to *United Church Herald.*

Because of his eagerness to have these ideas considered by members of both the Christian and Jewish communities, Mr. Cousins has arranged for twin publication of this article. It also appears in *American Judaism.*

Progress Report on Twin Cities Seminary

RUBEN H. HUENEMANN

THE merger of Mission House Seminary in Plymouth, Wis., and the Yankton School of Theology in Yankton, S. D., will soon result in the new United Theological Seminary of the Twin Cities—one of the many theological schools related to the United Church of Christ. It will be located in the area of St. Paul and Minneapolis, Minn. A site of more than sixty acres has been secured in the suburban community of New Brighton about five miles north of the University of Minnesota campus. It is readily accessible by trunk highway to the entire metropolitan area.

Campus Plan

A campus plan taking advantage of the rolling, wooded terrain is now being developed by Cerny Associates, Inc., of Minneapolis. Meanwhile, members of the combined faculty are preparing a new catalogue, which will be ready for distribution later this year. The school expects to open in the new location by September 1962.

The formation of the United Theological Seminary of the Twin Cities represents a meeting of the old and the new. Mission House Seminary will celebrate one hundred years of service before the end of 1962. The Yankton School of Theology will be completing almost eighty-five years of history. Both schools trace their origins directly to the early migrations from Europe into the shadowed woods of Wisconsin or the sun-baked grasses of the prairies.

But what of tomorrow? The primeval forest is long forgotten and the fertile prairie is dotted with mechanized farms. The sons of agricultural pioneers now live in our cities and sprawling suburbs. The merged seminary must serve people who stand on the new cultural and economic frontiers. The pioneer spirit of yesterday needs to be translated into wisdom that will face the problems of tomorrow with creative dedication.

Both Mission House and the Yankton School of Theology were established by people who read their Bibles earnestly and took their theological heritage seriously. Both schools have always had teachers who were concerned with the things of the Spirit. Their knowledge of God's word and their obedience to his will compelled them to resist the rising tides of secularism, which were so quick to engulf the citizens of a prosperous nation. Their instruction undergirded the requirements for high ethical and moral standards with a foundation of theological depth, which was not always characteristic of the American frontier.

But what of tomorrow? More will be required than repetition of the favorite phrases of the fathers to make the gospel relevant to the complex issues that confront the sons. Can ministers be trained who will lead their people to see the current meaning of Christian discipleship? Can the patterns of yesterday be revitalized to make worship forms effective tomorrow? Such questions concern the faculty and board of directors as they shape the policies of the new seminary and as they prepare to formulate the statements that will be incorporated in the new seminary catalogue.

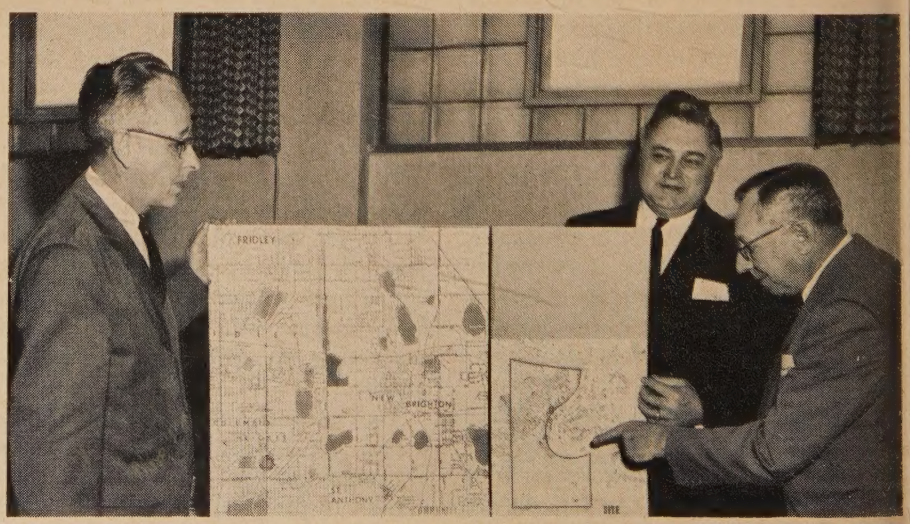
New Brighton, the suburb in which the new seminary will be located, is an old community by Midwestern standards. Years ago it was several hours removed by footpath from the two towns that were destined to become the core of a famous metropolitan area. Later came the highways and more recently the suburbanites. The business towers are now minutes away and the university campus is quickly reached. The old "village" finds itself engulfed by the expanding city. Huge new shopping centers are under construction. The comfortable village life will never return. This community will have to understand the function and nature of the new school. Men need to discover how it can strengthen the community.

Meaningful Ties

Since architecture is one of the meaningful ties between the past and the future, this is a fortunate time in which to plan a new seminary campus. Certainly such a development provides an opportunity to speak an unusually significant architectural word. The accumulated experience of past ages with function and design is available today. At the same time immediate practical needs press upon those who would provide useful and aesthetically satisfying facilities.

Cerny Associates' architectural experience and ability have been engaged to design the campus plan. The decisions of their architects and engineers will influence the lives of many coming generations of students. The chief architect for the firm recently remarked that in his opinion the structure of the seminary must speak meaningfully of yesterday, today and tomorrow. And it must witness to the Christian character of the school. It must lift the soul to God who holds all time in his hands.

Dr. Huenemann, an E and R clergyman, is the first president of the United Theological Seminary of the Twin Cities. Photo by courtesy of the author.



Map of new site is examined by Mission House Dean L. H. Gunneman (left), United Seminary treasurer Alvin Wolff and Yankton Professor H. P. Bozarth (right).

Bowing out of the 20th Century

In the Eighteen Thirties the bearded and embittered South Afrikaners of Dutch (and French) descent began a slow and perilous march in their white-topped wagons from established homes in the Cape to the uncharted upland plateaus of the Orange Free State and Transvaal. Reasons for the Great Trek were complex but a major factor, according to our source, was the desire to escape British pressure to abolish the Afrikaners' system of semi-servitude (and slavery) of Africans.

On that Great Trek the Afrikaners deliberately turned their backs on the social changes the civilized world, including America, was beginning to accept. In 1858, three years before the start of our Civil War, the Constitution of the South African Republic made its position clear: "The people desire no equality between colored people and the white inhabitants, either in church or state."

When Prime Minister Hendrik F. Verwoerd *(see photo)* walked out of the London Commonwealth conference on March 15—refusing to accept the condemnation of apartheid by the other ten members of the British Commonwealth of Nations and withdrawing therefore his country's request to remain a member of the Commonwealth—he and the Afrikaners who support his position bowed out of the twentieth century and took their country with them. The step was a continuation of the regressive movement begun as long ago as the Eighteen Thirties.

It is, of course, a matter of common knowledge that the last several decades of the twentieth century have been characterized by more technological and derivative social changes than were recorded in the entire span from Neolithic man to Queen Victoria. No advance has been greater than that in the field of race relations. This co-editor rejoices in the increasing evidence that people everywhere, including the United States—challenged not only by Communist strictures on the admittedly undemocratic hang-over of racial discrimination but by the political ideals of democracy and the Christian ethic—are realizing more and more earnestly that we must meet in new and relevant ways the rights of the colored peoples of the world to justice and humaneness. It is encouraging that apartheid in South Africa has been condemned by every member of the British Commonwealth. Prime Minister Verwoerd has dramatically bowed out of the twentieth century, but it is our conviction that in the not too distant future South Africa will return!

"Operation Abolition"

A controversial film "Operation Abolition," presented as an authentic "documentary" of the student demonstrations at the 1960 San Francisco hearings of the House Committee on Un-American Activities, is being widely shown to church, club and school audiences. The "documentary," usually sponsored by some "patriotic" organization, is "a propaganda movie confected in large part by the House Un-American Activities Committee," according to reliable critics, and "presents a mendaciously distorted view of the demonstrations." The General Board of the National Council of Churches, following thorough study, asks all churches to see that "a full and fair presentation of all available facts" about the film is made along with any screening. The "Operation Abolition" packet ($1), assembled by our own Council for Christian Social Action, does precisely this and we recommend it for study. Write to the Council for Christian Social Action, 289 Park Avenue South, New York 10, New York, or 2969 West 25th St., Cleveland 13, Ohio.

Roman Catholic Lobby

One of the ironical spectacles of recent history has been that of a coterie of Roman Catholic functionaries attacking a Roman Catholic President of the United States because he refused to approve their flagrantly un-American demand for Federal support of Roman Catholic schools. Marshaling all the familiar arguments and *ex parte* pleas in defense of dumping costs of parochial schools into the lap of the general public and casting the Roman Catholic Church in the role of a powerful lobby, Francis Cardinal Spellman *(see photo)* and his ecclesiastical associates early said that if they did not get the Federal aid they demanded "there would be no alternative but to oppose the President's bill to provide Federal aid to public schools." The threat placed the President's aid-to-education bill in acute peril and envenomed a debate already confused by diverse ancillary considerations.

Of course, the basic democratic principle that calls for the separation of church and state, supported by the President, has never been accepted by the dominant members of the Roman Catholic hierarchy, and this was made crystal clear by Pope Leo XIII (c. 1900) who declared: "It is not lawful for the state to hold in equal favor different kinds of religions." But it was not until 1948 that the Roman Catholic prelates in the United States openly launched their vigorous attack on the principle *per se*. With pomp and circumstance they described the democratic doctrine of the separation of church and state as "the shibboleth of doctrinaire secularism" and called their people to work "patiently and perseveringly" for its abrogation. In November of 1955 this same body of highest-ranking prelates called quite unambiguously for public tax funds to finance their parochial schools.

It is true, as the Roman Catholic hierarchy declares, that a separation between the religious cultus and the political power creates inevitably the risk of societal secularization —a condition as much regretted by Protestants as by Roman Catholics. This is precisely the risk, however, that a free society must always take—one consciously taken by the founding fathers of our nation, whose faith in liberty was fortunately stronger than was their fear of liberty's abuses. One might wish that the monolithic Catholic community of today were more sensitive than seemingly it is to the essential values of our free democracy and free institutions. avm

Author presents a point of view on a significant issue . . .

The Authority of the Scriptures

JOHN P. DILLENBERGER

"Scripture alone," a slogan of the Reformation that has become dominant in Protestantism, testifies to the authority of Scripture. Historically that phrase was the battle cry of the emerging Protestantism vis-à-vis Roman Catholicism. It meant the sole authority of Scripture in contrast to the authority of tradition and, in some instances, the authority of reason also. But this formal statement concerning the fact of authority does not tell us anything concerning the nature of authority. In fact, the nature of authority is at the root of the fact of the authority of Scripture and involves nothing less than the question: "What is Scripture?"

Official Canon

It was the impact of the gospel concerning Jesus Christ that formed and forms the church. But it is equally necessary for Protestants to take seriously the fact that the New Testament was the product of the church. If the memory concerning the gospel—including the circumstances of the life of Jesus of Nazareth as they were interpreted—could have been preserved with reasonable accuracy, the New Testament would have been unnecessary. But to preserve the memory, Gospels were written and letters circulated among the churches concerning the faith and its implications. In order to preserve the full scope of the gospel in a situation that needed authentic memory and a weapon against distorted interpretation, the second-century church began the process that ended in an official canon or list of New Testament books.

(There is nothing magical about the final list of books. Generally the criteria applied made sense, and one can see the difference between those writings inside the canon and those outside. In a few instances a book outside the canon would be better inside than some that are inside. In principle, the canon could be open and books added—but it would be too dangerous. Church politics and prestige might be even more rampant now than then, and who knows what might get in! The Holy Spirit succeeded remarkably well.)

For the second-century church, this process was consonant with the one that, from the time of Ezra to the first century A.D., had resulted in the Old Testament canon, commonly referred to as the Scriptures. For the Christian movement both Scriptures were of course combined to form the Bible.

While Scripture is the norm for the church, it is well to remember its origin in the church in order to guard against a prevalent Protestant distortion of Scripture, namely, an idolatry of the Book. Not without justification has it been said that Protestantism simply substituted an improper regard for Scripture for an improper regard for the church.

Against such an adoration of the Book, it is well to remember the human and churchly origin of Scripture and to raise the question of the nature of its authority. The New Testament is a deposit of the content of the gospel written by diverse writers reflecting different settings and concerns. It is a deposit of the believing faith of the early church, including materials concerning the objective foundations of the faith and the response created by these foundations. Moreover, these two aspects are so intertwined that they cannot be separated with any degree of certainty. The message concerning Jesus Christ is given in accounts that interweave details of his life, affirmations concerning the Cross and Resurrection, and the concrete witness to the transforming nature of these events. Prior to the formation of Scripture, the church was nourished by the proclamation of the gospel message or the word of God. When men were grasped by the power of the gospel and the actuality of God in Jesus Christ, something had occurred to them beyond the information they had received. In the light of the creation of Scripture, proclamation or preaching was tied to the content of the Bible as the safe deposit of the contours of the gospel. Without the knowledge of the contents of the gospel, prior to or subsequent to Scripture, there could obviously be no faith. For faith, both prior to and subsequent to the creation of Scripture, a knowledge of the content of the message in and of itself was insufficient.

Lively Knowledge

It was believed that only as the contents became the medium by which God communicated himself in his lively power as the Redeemer and Creator could one know the reality of his word.

For this reason the contents of Scripture and the word of God are not to be simply identified. Nor, since we cannot know the word without such content, can the two be separated. Only as the information of Scripture has become informing to our whole being has the "more" happened which is the knowing of the word, the gift of faith. It is only then that the knowledge has become a lively knowledge or the transformation of knowledge. Those who have been grasped by the power of the word of God through Scripture have a possibility of speaking of Scripture as the word of God, because it has become the word for them. Then Scripture is not simply objective information.

Before the seventeenth century it was almost universally accepted that Scripture contained true information on most matters ranging from astronomy to faith. But no one would have defended the authority of Scripture on the basis of the accuracy of its content. It would not have occurred to Luther or Calvin, for instance, to challenge the accuracy of Scripture on matters of fact. But neither would have thought of proving

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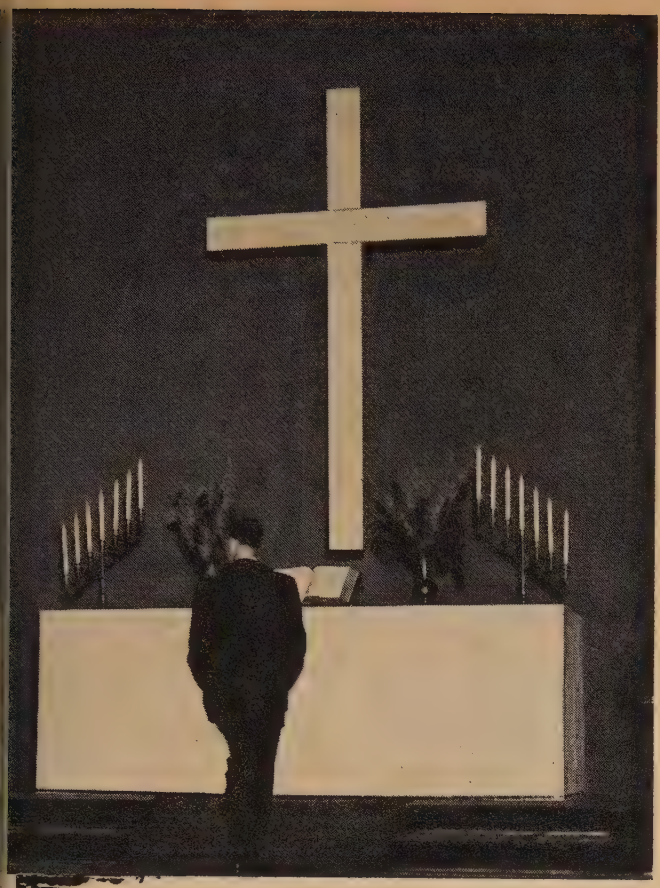
Dr. Dillenberger, an E and R clergyman, is Professor of Historical and Systematic Theology at Drew University, Madison, N. J. Photo by courtesy of CC Missions Council.

This article is the fourth in a series dealing with the content and message as well as some historical and social aspects of the Bible, in connection with the 350th anniversary of the publication of the King James Version in 1611.



Scriptural authority comes as the Bible "bears witness to the divine content, Jesus Christ," Dr. Dillenberger says. Scripture is a "vessel" communicating God's word to men.

the authority of Scripture on this basis.

Calvin carefully relegated all such factual matters to a subsidiary level, realizing that the authority of Scripture was anchored in the God who was known through Scripture. Another way of stating this is to say that there were no fundamentalists before the seventeenth century. While men did not doubt the accuracy of all factual statements in Scripture before then, they did not stake the authority of Scripture on them. When the seventeenth-century Protestant orthodox theologians did this—however understandable their reactions—they had completely shifted the ground of Biblical understanding. Now the accuracy of its content and the word of God were identified.

Unfortunately a good deal of the subsequent development does not transcend that way of putting the issue. For the most part, the orthodox seventeenth-century theologians, the rationalists who followed and the liberal Protestant theologians of the late nineteenth and early twentieth centuries differed only in their ideas of what contents of Scripture could still be held as true. But the abandonment of the notion that Scripture had accurate scientific information and the acceptance of the idea that it has true moral information did not genuinely change the categories of Biblical understanding. In all these instances since the seventeenth century the concept of Biblical inspiration was misunderstood. Biblical inspiration has nothing to do with the accuracy of information or the text, as the seventeenth-century theologians mistakenly had held. It has to do with the fact that the Biblical documents, as the deposit of the gospel in all its ramifications, have the peculiar capacity to become the vehicles through which faith is born and nourished. It is because the information of Scripture, by the activity of God, becomes a new informing concerning God's relation to us, an informing that grasps us in our depths, that we can and must speak of the inspiration of Scripture. It is also because of this that we can and must speak of the authority of Scripture.

The authority of Scripture rests in the fact that the gospel of Jesus Christ becomes known to us in all its power and dimensions through the collection of materials known as Scripture. From this perspective, the debate as to whether or not God can be known apart from Scripture is fundamentally an uninteresting one. Those who have come to know him through the vehicle of Scripture know him in a way that makes other means of knowing him misleading. The God known directly from nature or through history is pale beside the God of mercy known in Jesus Christ. The God of nature and history is like the information of Scripture that has not yet grasped one.

The authority of the knowledge of God in Jesus Christ through Scripture cannot be proved, nor can supplemental evidence be utilized from other areas. Its authority rests on the authenticity of what one has come to know. Authenticity depends upon the Spirit bearing witness to our spirit, upon the inescapability of what one knows, upon the way in which it illumines one's existence, upon continual checking and rechecking in the community of the church.

If the authority and authenticity of Scripture rest upon the lively knowing of God in Jesus Christ, certain consequences follow for the approach to Scripture. Luther, while unwilling to discard any part of Scripture or to call any of it untrue, already distinguished levels within it, namely, that some parts bore a more adequate witness to Jesus Christ. Scripture is a vehicle or vessel. It is sacred only in the sense that the sacred things of God become known through it.

Necessary Vessel

As vessel, Scripture points; yet it is a necessary vessel. Its content is significant because it bears witness to the divine content, Jesus Christ. Hence in the church it must be read in this light. In fact the church must direct the reading of Scripture, in order that the content of Scripture may direct and redirect the life and understanding of the church. This is an inevitable circle. It is too simple to say that everyone should read the Bible. One of my colleagues once remarked that it was a standard Protestant answer to send everyone to Scripture, but that Scripture was the hardest book in the world to read without directions. Those who brag that they have read the Bible from *Genesis* to *Revelation* frequently display the foolishness of such undirected activity.

Scripture must be read in the light of its center, Jesus Christ. In order to read properly with that in view, one needs help and instruction. Inevitably such help comes directly or unwittingly, and the church should consciously assume this responsibility. It must do this without assuming the exclusive right to interpret Scripture, as in the case of Rome.

When it does this responsibly, it may discover also that the directions for reading are transformed again and again by that which is discovered in Scripture. Jesus Christ is the norm of Scripture, as Scripture is the authority for the church. But the order of priorities does not solve the problem of understanding. It only provides the context in which the church may be reborn on every level as it grapples with Scripture and its center, Jesus Christ.

A Meditation

These Things Remain

ROY PEARSON

One Sunday afternoon several months ago I was flying out to fill a speaking engagement in northern New York. As the plane drew near Springfield I was looking out of the window, trying to identify the old familiar landmarks that I knew in western Massachusetts. We were flying rather low; the air was rough; and never being happy in such circumstances, I was steadying my stomach by repeated glances toward the far horizons, whose firmness gave me reassurance.

Sudden Fright

But turning my eyes for a moment to the aisle of the plane, I looked out of the windows again to find that the horizons were gone. On my right there was only sky, seen as it might appear if you were lying on your back in a field on a summer's day. On my left there was only ground, looking very much as ground would doubtless look if you were lying face down on a cloud, peering over the edge to see what was going on beneath you.

In the few brief moments before my reason told me that the plane was banking steeply toward a landing I had a sudden sense of bewilderment and fright, of having dropped from a very high place with nothing under me to keep me from being dashed to death on the ground. I had known the world for more than forty years but in an instant that world had been completely changed. I didn't know where I was. I didn't know what I should do. I only knew that I was uncomfortable and afraid and that I longed to see the world again as I had known it.

There is a multitude of people who are facing life from such a point of view today. Suddenly the world seems to have tipped itself askew. The horizons have disappeared; the landmarks have been removed; and in a time when they most want to be sure of where they are and what they ought to do, they have become most convinced that they are lost and that they do not know how they can save themselves. Once we thought that it was wrong to cheat and kill but now the new morality of war has changed all that. Once we thought we knew the good and bad of sexual relationships but then came the Kinsey report. Once we thought that however evil man might be, the earth would still remain and human beings would still be here to build at last a better day. But the nuclear bombs have taught us that we stand on the earth as sailors on a ship and that even as a ship may be destroyed beneath the sailor's feet, so may the earth beneath our own.

In a time when our rowers have brought us into great waters and the seas are so wild and our boats so small, in a day when nothing seems to be fastened down any more, in an hour when chaos rules as king and all around us are the noise and tumult of a world gone mad with fear and frightfulness—it behooves us as Christians to recall again the things that remain, the things that do not change, the things that neither life nor death can alter and no might of man destroy. These things exist, and standing on the rock of them we need not be afraid.

The first of the things that remain is the power of God. It will take more than atomic energy to blast God out of his own universe. It will take more than the hydrogen bomb to defeat the purposes of him from whom that very hydrogen derives. This is still our Father's world. In the beginning he created the heaven and the earth, and in the beginning he created man in his own image. Whatever is, he made; and wherever man goes, he is there before him.

"Whither shall I go from thy Spirit?" the psalmist asks. "Or whither shall I flee from thy presence? If I ascend to heaven, thou art there! If I make my bed in Sheol, thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there thy hand shall lead me and thy right hand shall hold me." God has been our dwelling place in all generations. He "is our refuge and strength, a very present help in trouble. . . . Though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof"—God will still be God and stand undiminished by all the cataclysms of the world that he has made.

Potential Destruction

We are being told that the newest bombs will make it possible for man to wipe out all life on the earth and end the world as we know it today, and many people act as if they thought that wiping out man meant wiping out God, that the end of the world inescapably involved the end of that being to whom their fathers looked in hope through all the generations that preceded them. But I cannot so see it.

A man dies of cancer but we do not believe that God dies with him. Forty people are killed in an airplane crash but we do not think that God's power was lost in their destruction. Two atom bombs are dropped on Japan and thousands upon thousands of people are killed, but God goes on. Through the people still remaining on the earth he strives to build anew a world of peace and righteousness. Are we then to say that just because the loss of human life is multiplied, God must therefore be defeated?

I cannot so see it. There can be no question, of course, that if the earth should be destroyed by man's ignorance or sin, God's original intention for man would be thwarted. God so loved the

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Dr. Pearson is Dean and Bartlet Professor of Sacred Rhetoric at Andover Newton Theological School, Newton Centre, Mass.

world that he gave it his only begotten Son, and God intended men to dwell together on the earth in peace, helpfulness and joy. To have the world destroyed and all men killed would mean that God's original intention had been thwarted. But in the face of the evil that men create, God has a circumstantial will. When he finds the main road of his purposes blocked by man's sin, it is as if he stepped a little to the right or to the left, circled the block that man placed in his way and then came back on the highway once more a little nearer to his goal.

Today we understand enough about the universe to know that the earth is but a tiny speck among a myriad of other worlds that stretch beyond our power even to behold them with our strongest lenses. Do we have the right to assume that out of all the worlds that are, this earth of ours is the only one that warrants God's concern?

Creative God

We say that in the beginning God created the heavens and the earth, and that in the beginning God created man. Are we to think that the everlasting God has lost his creative powers so that man and the earth being destroyed by man's own stupidity or wickedness, God could not begin again in other worlds beyond our knowledge altogether? When loved ones die, we say that death is not the end of them, and we believe that God is still their God and still preserves them for a life that knows no end. Must we now conclude that although God can take care of people dying one by one, he could not manage it if all of us were destroyed in some great cataclysmic act of man's destructive power?

No, God is greater than we think. He was before the worlds began. He is today. And though the earth be no more, God will still be. For the power of God is one of the things that do not change. It is one of the things that remain.

The second of the things that remain is the love of Jesus Christ. There is a common thought among us that the love of Christ is something frail and feeble and that, in times when brave men tremble, more than this is needed if we want to stand secure. Hence it is all the more important that we Christians understand that this love that suffers long and is kind, this love that does not seek its own and is not easily provoked and rejoices only in the truth, this love that bears all things, believes all things, hopes all things and endures all things—this love of Christ is just as much a part of things eternal as the power of the God from whom it comes.

"Jesus Christ," the author of *The Letter to the Hebrews* wrote, "the same yesterday and today and for ever." This is the basic Christian affirmation that of Christ there is no end in time or space. As Jesus was of old in Galilee, so God is now and will be evermore; and the love that Christ embodied once in flesh of man, God embodies now and will embody through all the days to come.

On a bright and peaceful afternoon in San Marino, Calif., a little girl named Kathy Fiscus fell down the shaft of an abandoned and forgotten water well. Immediately the whole community converged at the mouth of the well—the drills, the derricks, the bulldozers, the trucks, the giant cranes lumbering through Los Angeles behind a police escort. Midgets, jockeys and schoolboys offered to be lowered down the pipe to try to save the little girl, and for more than two days and two nights every known resource of that community was focused on the single end of bringing Kathy Fiscus up alive.

Intuitive Truth

No one can be sure, of course, exactly what it was that motivated every man who gave his help or risked his life in that attempt, but I suspect that underneath all of the other motives there was a quick, intuitive appreciation of a truth too often forgotten. For in the sudden heat of Kathy's need the men leaped over the mass murders of war, the vast loss of life in earthquake, tornado and famine, the inhumanity of man to man because of color, class or creed. For one grand and glorious moment they stood on the side of God. They saw that God loved that little child, that her life was priceless and that no expenditure of money, time or talent was too great if any chance remained that she might be alive.

And that is what God's love is like. It does not ask our color, class or creed. It does not ask if we are good or bad. It does not take back love if love is not expended in return. It is love that does not ask anything for itself. It is love that does not change when it finds change in its recipient. And it is love that is more surely one of the laws of the universe than the so-called law of gravity.

For the love that Christ embodied and revealed is the most distinctive element in God's being. It is what God is like. It is the way God always feels and acts. It is the principle on which our human life is built and by which our lives on earth were meant to touch and intermingle. We can try to live by distrust and suspicion. We can try to live by hatred and revenge. We can try to live by strict justice and the returning of good for good and evil for evil. But until the whole, vast community of human beings finds its motivation in the love of Jesus Christ our Lord, our life on earth will always be a marching out of step. For the love of Christ is coeternal with the power of God; and if the power of God remains through all eternity, so does the love of Christ.

Then, third, another of the things that remain is the communion of the Holy Spirit. It is our basic Christian faith that the one almighty and eternal God revealed himself in history through Jesus Christ our Lord and by his Holy Spirit still dwells in the world today.

Disciples' Awareness

Briefly and inadequately expressed, this is the doctrine of the Trinity, and it stems from the sudden awareness of the early disciples that the one almighty and eternal God who had revealed himself in Jesus Christ had not abandoned the world at Jesus' death. He was still in their midst and he still loved them. He still heard their prayers and he still brought peace to their hearts and their souls.

"The Holy Spirit will abide with you forever," John wrote, and down the centuries his insight has been proved true. In ancient times and modern times, in fair days and foul, in the palaces of the wealthy and in the hovels of the poor, in plenty and in famine, in peace and in war, in comfort and in pain—where two or three have gathered together in the name of Jesus Christ, there God has been in the midst of them. They have found that the tabernacle of God was indeed with men and that through everything that life could do to them, he still would dwell with them to be their God. They have found it sober truth that they who ask receive and they who seek find and they who knock behold the door swing wide open before them.

"Do you awake?" asked Bernard of Clairvaux in a talk to his religious brotherhood. "Well, He too is awake. If you rise in the nighttime, if you anticipate to your utmost your earliest awak-

(Continued on page 34)

1861

1961

"THE MONSTROU

April 12 marks the one-hundredth anniversary of the beginning of the Civil War. It was on this date that the Confederates, under orders of P. G. T. Beauregard, fired on Fort Sumter, starting an unnecessary act of violence.

This article by Professor Bernard appears in commemoration of that tragic war—a contest for political and economic control of the Federal Government, a struggle over slavery and a decisive turning point in the destiny of the nation. The character and genius of Abraham Lincoln were determining factors in the complex changes taking place at that time in our nation.

On April 12, 1861, cannon fire was heard at the mouth of Charleston Harbor, S. C. There and then began four years of Civil War—the most costly war in our history in terms of human lives. Now all over the land begins the four-year commemoration of that struggle.

One underlying, basic factor that led up to this clash was the conflict between the Law and the Word. Sanctioned by history, custom and practice for centuries past, the institution of human slavery was recognized in the Constitution and fortified by law. Slaves were private property and the law protected such property; it had always been so.

Moral Wrong

But there were in the land many people to whom the existence of such a circumstance became increasingly disturbing. They saw the age-old institution as contrary to our highest ideals and contradictory to the highest principles of the Christian religion. It was nothing more or less than a great moral wrong incompatible with the word of God.

As time went on these people, firm in their convictions, became more disturbed—and more impatient. They defied the Constitution, they ignored the law and they even resorted to violence.

Thus Ralph Waldo Emerson, the philosophical moralist, a man not ordinarily given to extremes, was so aroused by the law for the return of escaped slaves that he was moved to say:

"An immoral law makes it a man's duty to break it at every hazard. For virtue is the very self of every man. It is therefore a principle of law that . . . an immoral statute is void.

"There can never be peace whilst this devilish seed . . . is in our soil. Root it out, burn it up, pay the damage and let us have done with it. . . ."

Here was the question: Are you for man and for the good of man; or are you for the hurt and harm of man? And many otherwise law-abiding citizens, mostly folk of good conscience, systematically engaged in helping fugitives to escape while others even sought to rescue helpless Negroes from the officers of the law.

John Brown, that madman or fanatic not content with words or mere rescues, took up arms against society, and by his hand blood was shed and innocent men were killed. John Brown was hanged, maintaining to the end that he had done no wrong. His deed was extolled by some, including Emerson, and he was elevated to a sort of sainthood. Soon, when his body lay "a-mouldering" in the grave, young men went off to war singing that "his soul goes marching on."

All this because the Law and the Word did not agree.

There were, however, men of more moderate views and of greater understanding who also saw that the Law and the Word did not agree, and they too were troubled. They saw that slavery was at odds with our highest ideals and that it was a great moral wrong, but they recognized the immense complexities of the problem—legal, political, racial, social complexities. They understood that the conflict involved much more than a simple right or wrong.

Of such was the prairie lawyer from Illinois. Born in a slave state, come to manhood in a region where there was great antipathy to both slaves and abolitionists, he had had contact with slaves and slavery. He had seen the slave markets and had even been attacked by a band of Negroes. Yet in his twenty-eighth year, when a sophomore in the state legislature, he went out of his way to put himself on record publicly on the problem.

Formal Protest

When the legislature passed resolutions disapproving of abolitionist societies and their doctrines and affirming the sacred right of property in slaves, he with a colleague entered a formal protest:

"[We] believe that the institution of slavery is founded on both injustice and bad policy; but that the promulgation of abolitionist doctrines tends rather to increase than to abate its evils. [We] believe that the Congress of the United States has no power, under the Constitution, to interfere with the institution of slavery in the different states."

In the following year, a year marked by mob violence, the prairie lawyer gave a lecture in which he expressed a viewpoint that clearly anticipated his later reaction to John Brown:

"Let reverence for the laws be breathed by every American mother . . . let it be taught in schools, in seminaries and in colleges . . . let it be preached from the pulpit. . . . There is no grievance that is a fit object of redress by mob law."

As time went on and the controversy became more acute, he, just as others, became more troubled. His innermost feelings he expressed to a concerned

Professor Bernard, a member of Central Congregational Church in Newtonville, Mass., is Professor of History at Boston University. Illustration is from Culver Pictures, Inc., New York City.

NJUSTICE OF SLAVERY"

friend in his native state of Kentucky:

"I confess I hate to see the poor creatures hunted down and caught and carried back to their stripes and unrewarded toils; . . . You may remember, as I well do, that there were on board [a steam boat] ten or a dozen slaves shackled together with irons. That sight was a continual torment to me. . . . It is . . . a thing which has, and continually exercises, the power of making me miserable."

In his first great speech, delivered in protest against the law allowing for the spread of slavery into the vast Kansas-Nebraska territory, he said:

"I think . . . that it is wrong—wrong in its direct effect, letting slavery into Kansas and Nebraska—and wrong in its prospective principle, allowing it to spread to every other part of the wide world, where men can be found inclined to take it.

"This declared indifference, but as I must think, covert real zeal for the spread of slavery I cannot but hate. I hate it because of the monstrous injustice of slavery itself."

KENNETH A. BERNARD

Yes, it was wrong, but what should be done about it? There was the Law, which guaranteed the property rights of slaveholders. We must, he maintained, accept its presence as a necessity, but we could, and should, prevent its spread into new territories and, if we did that, we could look forward to its ultimate extinction. That was his main point of emphasis—the prevention of the spread and the eventual extinction of an evil thing.

But how was it to be extinguished? How could the Law and the Word be made to agree? He did not know. "If all earthly power were given me," he said, "I should not know what to do, as to the existing institution."

He thought that colonization might be a solution theoretically, but unworkable practically. He thought that gradual emancipation might be the answer, but he had no hope that slaveholders would consider voluntarily giving up their slaves. "Can we as a nation," he asked, "continue together permanently —forever—half slave and half free? The problem is too mighty for me. May God in his mercy superintend the solution."

When, a few years later, he found himself directing the destiny of the nation in the conflict that began in Charleston Harbor, he was no nearer to a solution. Although the war was being fought to save the Union and to determine whether government of the people, by the people and for the people should perish from the earth, the great moral question could not be ignored. It was on his mind day and night, more than any other problem.

Historic Document

Finally he decided to act. Under his military powers he issued that document, which became a landmark in history—the Proclamation of Emancipation. "The moment came when I felt that slavery must die that the nation might live," he explained.

About that time this troubled man, in his position of awful responsibility, began to see the hand of God in the great struggle and to see himself as the instrument to carry out his will. He had not been, as we all know, a particularly religious man, nor a churchman. But from this time on he was increasingly aware of the importance of the Almighty and of man's acceptance of things not yet understood, as yet coming from God.

A short time before the Proclamation of Emancipation was issued he wrote down some thoughts—not to be seen of men—entitled "Meditation on the Divine Will."

"The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party. . . . I am almost ready to

(Continued on page 31)

Contemporary print of Negroes being bought and sold on the auction block in the South is a vivid reminder of "the monstrous injustice of slavery."

Church of the Month

A rural church where teamwork really works

TEAMWORK is an idea easily associated with a rural community. But unfortunately teamwork among human beings is all too frequently absent, even in our rural churches.

Not so in Immanuel-Memorial Church, Alden, Iowa, where the Rev. Roy J. Eilers (E and R clergyman) has been minister for the past twenty-two years. Pulling together as yokemates is a frequent experience for these people.

For example, there are husband-and-wife teams teaching in the church school. The couples are enlisted by Mr. Eilers and receive in-service training. Not so long ago this training was reinforced by a four-day Christian education consultation, led by the Rev. Frank C. Kroll, director of Christian education for the Midwest Synod of the E and R Church. Such experiences have added zest and deep purpose to the Christian education program in the church.

Teamwork is evident, too, in the strength of the young adult fellowship. One of the favorite traditions of this group is the dedication of new homes. When a couple moves into or builds a new home, the young adult fellowship holds a meeting there and conducts a brief dedication ceremony. Thus bonds are strengthened: the bonds between hearth and altar—and the bonds between members of the Immanuel-Memorial "team."

Two of the most important yoke-experiences of the Alden church members are strictly ecclesiastical. Immanuel-Memorial is a united church, bringing together former Congregational Christian and Evangelical and Reformed congregations. The two Alden churches, drawn together by mutual interest in the prospective union of their communions, began to work together some time ago. They found, over a period of seven or eight years, that there were no important reasons why they should remain separate and that there were compelling ones why they should unite. The first step was to obtain the supply services of Mr. Eilers for the Congregational Christian church when it was without a minister. In 1948, when Memorial Church again needed a minister, the two congregations agreed to share Mr. Eilers as their minister. He conducted two worship services a month in one church and two in the other. Within the next two years the church schools were united and the decision was made to hold all the services in the larger Memorial Church edifice, which had been constructed in 1942 in New England style.

In 1952 articles of agreement were drawn up and signed. In these the separate denominational affiliations are being retained until the denominational union is fully consummated. Separate accounting has also been maintained for

ELMER F. ANSLEY

Dr. Ansley, a former staff member of *United Church Herald*, is associate director of the department of administration and leadership for the National Council of Churches' Division of Christian Education. Photos by Wolff-Heugler Photo Co.

benevolent gifts, so that the monies given can be forwarded to the separate denominational treasuries. But the members made it clear they wanted to be regarded as one church.

Immanuel-Memorial is yoked in a charge with Peace Church in Buckeye, which also has its husband-and-wife church-school teams and other evidences of a spirit similar to that at Alden. The link with Peace Church is firm. The men of the charge are united in a single organization. The two-year confirmation class enrolls young people from both communities, and the active social action committee includes representatives from both churches.

The social action group meets monthly. The nucleus of the committee is a group of people appointed by the church council and the organizations. But others are invited to participate. A particular topic is studied each month and individuals bring in reports on different aspects of the problem being discussed. Often after these reports are assembled and studied, a page or more is added to the parish paper giving the information to everyone in the congregation. Reports have been made on such issues as conservation of water resources, juvenile delinquency, race relations and the "Call to Christian action in society" adopted by the last General Synod of the United Church of Christ.

The committee does not limit itself to providing information but in some cases moves to achieve specific results. One such project arose from a discussion on mental health. The committee and members of the congregation who were interested helped to spark a drive to get their county to join with Marshall County in a combined mental-health program. Many meetings and a great deal of discussion eventually brought about the progressive steps necessary, and the program is now a going concern. And it was all the result of teamwork.

Recently, the committee sponsored a series of meetings centered around the filmstrip "Who is a Christian farmer?" The meetings were well attended and the issues were thoroughly discussed.

The seriousness with which the people of this church take the social dimension of the gospel is illustrated by the fact that the church sometime ago gave its minister an eight-week leave and financial assistance to go on a European seminar conducted by the Rev. Herman Reissig, secretary for international relations of the Council for Christian Social Action. The people take seriously, too, the more immediate human needs requiring Christian service. Four years ago the Churchmen's Brotherhood sponsored a series of eight sessions on "God's bounty and man's hunger." One significant result of such thought and discussion was the congregational gift of 1,270 bushels of shelled corn. This was processed to obtain corn oil, to be shipped overseas by the Christian Rural Overseas Program (CROP).

The Rev. Roy J. Eilers, minister, reports "a sense of rightness" about the union of the Immanuel-Memorial Church.

Recently a new tradition has been ripening in this community's climate of mutuality. It is the Hobby Show. This is a family-night event in which members are encouraged to exhibit the fruits of their avocations. In the first show there were fifty-five exhibits. Now the event is likely to become an annual one.

Among the men, two events have now become traditions. One is the December Oyster Stew, in which the cooking is done by the men, who invite the boys of the community to be their guests. The other is a retreat—with a history now of eleven or twelve years. Usually held on a Sunday afternoon in February or March, the retreat includes a talk by a guest leader, discussion, a devotional period and recreation, plus a meal prepared by the men.

Two years ago the Rev. Ralph B. Imes, a CC minister then of Eldora, Iowa, led the men on a "guided tour" of the Bible. "The sense of covenant and the relation of God to his people" was the topic discussed in three sessions. In 1959 the Rev. Frank C. Kroll led the retreat on the meaning of Christian education.

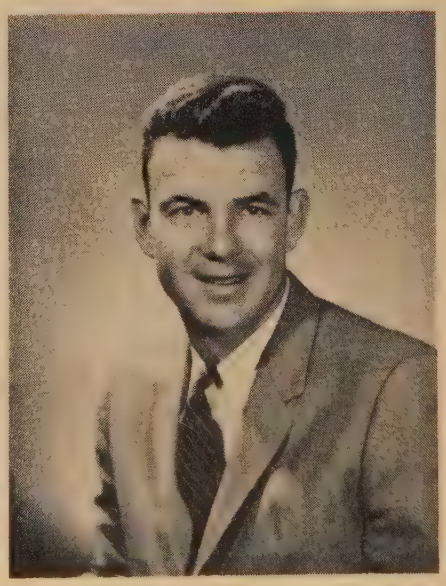
In 1960 a new plan was adopted. The men met for a weekend at Blake's Grove Camp, owned by the Midwest Synod. Much of the time was spent in meditation, quiet and guided study and worship with Mr. Kroll again the guest leader. Through the men who attend these retreats, many phases of the church's program are strengthened, for these men carry responsibilities in the church council, in the church school and in other phases of parish life.

In January 1960 a new parsonage was built, after the two old ones had been sold. The $25,000 structure has a study, workroom, living room and a guest bedroom in the front portion quite isolated from the family rooms at the back. The finishing of the interior woodwork and interior painting were all done by the pastor and his wife with the help of church members. The picture windows of the living room look out on the city park and the river that flows beside it. At the side of the lot is space for recreation courts for shuffleboard, horseshoes and volleyball.

The parsonage is the second building project since the union of the two churches. In 1949, when the decision was made to unite the two church schools, it was decided to hold classes in the larger building, Memorial Church. By 1955, when it became clear that more room was needed, five church-school rooms were added to the basement area. An off-street parking area and improvements for the rest of the building were included in that project.

Mr. Eilers reports that in his opinion the major value Immanuel-Memorial Church has found in its union is "a sense of rightness about our being together, because we are witnessing locally to the fact that people can have differences in polity and other matters, and still find a oneness in Christ and his church."

UNOFFICIAL AMBASSADOR TO ECUADOR



Donald S. Schultz of Heifer Project.

Portrait of the Month

A TALL, wavy-haired young American springs from his green pickup truck, lettered in bold yellow "Heifer Project, Inc.," and strides onto the airport ramp high in the Andes at Quito, Ecuador. He squints at the plane coming into view—an Ecuadoriana Airlines plane from Miami, Fla. It carries a load of fifteen purebred Brahman heifers and five registered bulls destined to bring a better life to some of the most depressed areas of Ecuador.

As soon as the plane chugs to a stop the young man climbs aboard to welcome two brightly clad "cowboys" from Michigan and Indiana—one in the rear of the plane and the other up front. He helps the "cowboys" and cattle through customs and arranges for shipment of the animals to their destinations.

Some hours later the main shipment of heifers and bulls—accompanied by "cowboys" and the young man — is greeted with festive shouting and singing upon arrival at Limon Cocha in the heart of Oriente Province, the broad plateau west of the Andes at the headwaters of the Amazon River. Missionaries and pastors, agriculturalists and extension agents mingle with farmers (mostly Indian), women and children dressed in their most colorful garb and with teen-age members of Ecuadorian 4-F clubs, similar to our American 4-H clubs. Most of them have been waiting excitedly since early morning for the heifers' arrival. Frank Drawn, director of the Institute of Linguistics at Limon Cocha, escorts the young man and "cowboys" into the institute, thanking them profusely for the cattle.

Until the wavy-haired young man arrived last year, the people of Oriente had been breeding and raising undernourished livestock in the same primitive way for generations. Their personal hygiene and living conditions were little better than those of their animals. They lacked communication with the outside world and had small hope for a better future.

When the young man first came to the area he offered the Institute of Linguistics a shipment of purebred cattle for the farmers of the area—if the farmers would promise to give the animals good care under supervision. So eager are the farmers and 4-F club members that they have spent weeks building pens for the animals according to specifications.

Now the lucky ones sign contracts to care for the heifers under the direction of the U. S. International Cooperation Administration and Heifer Project, Inc. They agree too to pass on the first-born of each heifer to another approved and properly trained farmer or 4-F member.

This typical event took place in January. The young man is Donald S. Schultz of Iowa, Heifer Project's representative to Ecuador.

Mr. Schultz, who is an Evangelical and Reformed layman, proposed and planned the Oriente cattle program. Heifer Project, Inc., examined and approved it. The Commission on World Service of the Evangelical and Reformed Church proposed the project to the E and R Michigan-Indiana Synod. The pastors and lay members there gave it their endorsement and vigorous support, agreeing to pay all costs except the $4,000 transportation charge handled by I.C.A. The seller of the cattle, J. Lewis Patterson of Concord, N. C., contributed an additional heifer and bull.

The twenty Brahmans, Don Schultz predicts, will be the foundation for a first-rate beef project, which can become a major business of great potential for the entire upper Amazon Basin. In addition, the Michigan-Indiana church members arranged for the "cowboys"—the Rev. Armin C. Bizer, Saline, Mich., and the Rev. Paul M. Schnake, Chelsea, Mich. — to accompany the animals and to stay for several weeks in Ecuador visiting the recipients.

Besides the heifers, the church members sent a purebred Jersey heifer and Duroc-Jersey boar for the United Andean Mission in Ecuador. The mission and its experimental farm, which specializes in soil conservation, are cooperative ventures of the Evangelical and Reformed Church, the United Presbyterian Church in the U.S.A., the Evangelical United Brethren Church and the Presbyterian Church in the U.S. Mr. Schultz works closely with all the missionaries on the staff of this forward-moving program to better the life of the Indians.

Although he is the first representative to Ecuador of the interdenominational voluntary agency Heifer Project, Inc., Donald Schultz and his green truck are well known all over the coastlands, the mountains and the plains. Everywhere in this country, which is a little smaller than Nevada, he waves, smiles and stops to talk in fluent Spanish. So close is he to the people that he

has been able to initiate projects and then see dream after dream come true. To go to Ecuador after ten years of preparation and anticipation was for Don himself the culmination of a dream. He could have been a missionary as were his parents, the Rev. and Mrs. John H. Schultz. (Don was born in India.) He could have become a minister as is his father, who is now serving Zion United Church (E and R) in Burlington, Iowa, where Don is a member. He could have entered government service. Instead he wanted to venture outside the carefully defined, more secure fields of career service to meet human need wherever it might be.

Specialized Preparation

For a number of years he had been interested in agricultural service to the needy, perhaps one of the least-known specialized international-service fields. And he had a liking for Latin America. Combining the two interests, he completed a Bachelor of Science degree in forestry and range management, a full five-year double major at Colorado Agricultural and Mechanical College, now Colorado State University. Then he earned a Master of Arts degree in Latin American studies at Mexico City College.

When Heifer Project decided to send a representative to Ecuador (there are full-time representatives in only four other countries), Don Schultz—25, unmarried and just finishing his specialized preparation—was a natural. The Commission on World Service of the E and R Church agreed to make his services available to Heifer Project and the church has continued to pay his salary.

Helping others to help themselves—the core of Don's work in the new nation he loves — builds upon an idea started by Dan West. A Church of the Brethren volunteer working with the American Friends Service Committee, Dan had fed starving children in Spain during the Spanish Civil War. Believing the area could support its own cows, he had asked: Why not send cows there to help the Spaniards feed themselves? A Brethren men's group in northern Indiana responded to the idea in 1944 by sending the first shipment of eighteen heifers to Puerto Rico. Until 1953 the Church of the Brethren, with the United Nations and U. S. agencies,

MARY P. HARRINGTON

replaced desperately needed livestock destroyed during World War II.

In 1953 emphasis shifted to technical assistance and the corporation known as Heifer Project, Inc. was formed. Both the Evangelical and Reformed Church and the Congregational Christian churches have been active in the movement from the beginning and have been among the principal contributors. E and R ministers have served as chairmen of its board of directors ever since the project became interdenominational. Participating with the E and R and CC churches in the program today are nine other Protestant-related groups as well as other organizations devoted to improving international understanding and building for peace.

As of December 31, 1960, sixty countries had received through Heifer Project, Inc.: 11,589 head of cattle; 8,266 goats; 2,506 pigs; 1,906 sheep; 1,106 rabbits; 46 horses; 25 burros; 3 mules; 460,845 chicks and 321,397 hatching eggs; 3,008 turkeys; 608 ducklings; 2 geese; 10 pigeons and 220 packages of bees. To Ecuador had been shipped 41 head of cattle; 1,421 sheep; 459 hogs; 270 goats and over 150,000 baby chicks and hatching eggs.

"These animals—besides meeting the immediate needs of hunger, fighting malnutrition and improving the quality of the nation's livestock—have directly affected the living standards of the recipients," states Don Schultz. Traveling through Ecuador as he works with 4-F club members, agricultural development projects and mission stations, he can clearly see how the people have changed not only their financial situations but their very lives.

For instance, Juan Verdesto, a 14-year-old boy, had lived all his life in a small village where his father owned a poor plot of land, which he farmed. The family living conditions were hardly sanitary—they had no opportunity to learn of sanitation.

Loving Care

Then Don Schultz brought Juan a four-month-old Duroc-Jersey boar. Juan spent most of his days making the correct pen, procuring the balanced rations and lovingly caring for the boar under supervision after it arrived. When another pig arrived and ten piglets were born in the spotless pen, Juan was proud to pass one-half of the weaned litter to neighbors approved by Mr. Schultz and to develop the others in a project that doubled his family's income.

As Juan and his parents cared for the animals they began to wonder: If animals need this much care, how much should we ourselves have? In short order Juan's mother cleaned the house,

The economy and living conditions of whole areas in Ecuador are improved as youngsters like this one receive and raise high-quality pigs, heifers, chicks.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photos courtesy of Heifer Project, Inc.

Continued on next page ▸

which had been filthy for years. The chickens were chased from the house and penned up neatly. A latrine was built. Better, more nutritious food was bought. The family members cleaned up their persons and clothes. A basic change had occurred in Juan and his family.

On the basis of such changes all over Ecuador, Donald predicts similar social and economic progress for the people of Oriente Province. Under the zealous care of Heifer Project recipients, livestock in general in Ecuador has improved greatly in quantity and quality. As family income for owners of the animals rises, more people can buy more nutritious food. In comparison with one pound of wool per clip from a national Ecuadorian sheep, a purebred Corriedale or Rambouillet raised to maturity by a Heifer Project recipient produces from fifteen to twenty-five pounds of wool, and the wool is worth four times as much.

Increased Education

One such sheep is thus worth as much as the recipient's father makes in one year as a laborer on a plantation. Thirty laying hens can bring as much income as a laborer can earn in a month, and a group of Ecuadorian boys is receiving an education now as a result of an original gift of one batch of chicks.

When it comes to education, Don Schultz's greatest achievement has been with Arturo Medina, an outstanding member of the 4-F club movement. When Arturo's pig became a prize winner and he himself a top-flight young agriculturalist employed by a rich *hacienda* owner in southern Ecuador, Mr. Schultz felt he might have even greater potential.

He checked Arturo's record and discovered from his teachers and agricultural experts that Arturo had the ability to become an agricultural engineer, badly needed in Ecuador. But the cost of the education would be about six times the combined income of Arturo and his family. Don wrote to his father's church in Burlington, Iowa, which had contributed Arturo's first pig, suggesting that it might prove helpful for the Ecuadorian 4-F club program if Arturo could visit 4-H clubs in the Midwest.

The answer came from Zion Church: "We would like to invest in Arturo's future in order to help him and the people of Ecuador. We will pay in full for his course in agriculture at the United Nations Vocational-Agriculture School at Atavalo, Ecuador. And perhaps after he has completed his schoolwork he can visit 4-H clubs in the Midwest and attend county fairs and our Iowa State Fair."

In addition to negotiating with church and government personnel, working with rural youth, developing new agricultural projects, pairing up donors and receivers, and writing thousands of thank-you letters, Don Schultz supervises projects begun before he arrived in Ecuador in 1958. High in the Andes, for instance, the old colonial town of Cuenca, with 50,000 inhabitants, is in the midst of a project by which the people are lifting themselves by their own bootstraps.

For years the Cuenca people had made their living by weaving and exporting Panama hats to the United States. Then Japanese and Italian weaving machines cut them out of business. By 1954 the people were on the verge of starvation. A representative of the U. S. International Cooperation Administration (Heifer Project works largely through this agency, Christian missions and Church World Service personnel in countries where it does not have representatives) suggested that a poultry business be started. Heifer Project shipped one thousand chicks to Cuenca. Demand was so great that prospective recipients' names had to be drawn from a hat.

Within four years Heifer Project has shipped some 140,000 chicks, now multiplying on their own. The poultry business has completely replaced the Panama hat industry for the region, bringing in about as much total income. Firms selling chicken feed, plants specializing in killing and dressing poultry, production of wire cages for shipping, and poultry magazines have sprung up.

A young Ecuadorian girl proudly displays evidence of 4-F club's efforts.

In his work with the Ecuadorian people Don Schultz relies on the cooperation of the U. S. International Cooperation Administration, the American Embassy, Christian mission stations and local church leaders in Ecuador for specific and indirect help. Government and church, he has discovered, often tend to be at cross purposes. By working impartially with all groups Don appears to have brought them into a friendlier relationship.

New Friendship

Misunderstandings between Protestant missionaries and Roman Catholic priests in the predominantly Catholic country had rankled, too. Heifer Project's policy of distributing animals without regard to the recipient's religion, nationality or race helped. As church leaders of both faiths worked with Mr. Schultz to raise the living standards of their constituents, feelings of friendship and appreciation for one another have gradually developed.

Calls for additional cattle have come recently. Also needed are goats, chickens and gifts of bees, rabbits, pigeons, ducks and geese. However, as he reviews the improving situation in Ecuador Don indicates that before long he may be able to devote a portion of his time to similar work in another country. "Heifer Project has provided basic herds and flocks in Ecuador," he says, "and soon our attention should be turned to Latin American countries suffering greater need."

As he looks back, Don thinks that fostering friendship between the people of Ecuador and the United States has been his most important function. "The Ecuadorian people are glad to learn that church members and other people of the United States are interested in their problems and willing to help," he says.

The former President of the Ecuadorian Republic has written: "I am frankly amazed at the amount of good Heifer Project, Inc. has done and is doing on limited funds. More power to you!"

It would seem no exaggeration to conclude that bonds of good will between Ecuador and the United States are being forged by unofficial ambassador Donald S. Schultz.

Florida church women attend international seminar

THE first international seminar conducted for Florida church women by the American Board of Commissioners for Foreign Missions was pronounced highly successful by those participating in the three-day meeting. According to the Rev. Ralph R. Shrader of Boston, who was dean of the seminar, it may well serve "as a pattern and inspiration for similar seminars in other parts of the country."

Sponsored jointly by the Christian World Mission Committee of the Florida Congregational Christian Conference, the institute drew fifty women to the First Congregational Church in Daytona Beach in the first part of March. Theme of the meeting was "World concerns of American Christians."

Purpose of the seminar, as set forth by Mr. Shrader, was "the unhurried frank exchange of ideas and experiences in Christian life and service in an atmosphere of Christian worship in true fellowship. It is expected that practical results in the form of clearer goals and better methods will emerge, in line with our common desire and prayer for the strengthening of the church of Christ around the world."

Students' Reports

Young African students who are now studying at Bethune-Cookman College in Daytona Beach described how the Christian church has influenced the lives of their people. The students were David M. Kamau of Kenya, Assefa Fre-Hiwet of Ethiopia and Eric M. Ofuya, James Olyu Lawson and Jacob U. Gordon of Nigeria.

Of special interest to the Florida women was the opportunity to hear and get acquainted with Mrs. Vimal Bhagat *(see photo)*, a young woman educator from India. Her father, Bhaskar P. Hivale, was the founder and first principal of Ahmednagar College in Bombay Province. Mrs. Bhagat described India and its problems and suggested ways in which Christians might be of help. However, the theme to which she kept returning was her fervent belief that Christians around the world should all be one family. We should not think of ourselves as Indian Christians or American Christians or African Christians, she said.

Host minister, the Rev. Rankin Shrewsbury, speaks with Mrs. Vimal Bhagat.

Rather we must think of one world-wide, united family composed of all who call themselves followers of Jesus Christ.

Mr. Shrader, who is project secretary of the CC Missions Council, noted that the modern missionary enterprise is founded on the principle of partnership with the people served and is characterized by the quest for superior personnel. "In a growing movement toward Christian unity," Mr. Shrader said, "we are striving toward a new 'multi-way' missionary program under which, for example, Japanese Christians will serve in South America, African Christians in the U.S. and Indian Christians in Southeast Asia. Each has something to give to the other. We have outgrown the time when a missionary program is a one-way street, or even a two-way street. It must go in all directions," he said.

Commenting on the recently announced Peace Corps program of the Kennedy Administration, Mr. Shrader said: "Its value will depend largely on thorough training and the choice of the right people. Training of those who are chosen must continue even after their arrival in the country in which they serve. You can't just set a man down in the heart of another country and say, 'Now go to work.' He must know the country and its customs and must be able to identify himself with its people." Mr. Shrader pointed out that "at least four types" of service proposed by the Peace Corps have been conducted by the church for more than one hundred years. He cited the types of service as educational, medical, agricultural and social work.

Vernon H. Branneky of Boston, assistant treasurer of the American Board, was another seminar leader. He contrasted the first budget of the American Board in 1810, based on contributions of $1,166, with the 1961 budget totaling $2,800,000. "As a layman previously employed in cost and financial analysis for an aircraft manufacturer," said Mr. Branneky, "I am amazed at the tremendous scope of work conducted on the basis of this budget, together with the additional $4,000,000 contributed by the nationals overseas. We support 363 missionaries and contribute either personnel or funds to nearly one thousand schools, eighty hospitals and dispensaries, a score of social service centers, four research institutions, three publishing houses and so forth.

Worthwhile Funds

"There are also 13,000 or more national leaders who receive some support from these funds. Truly we are getting our dollar's worth out of the money contributed to *Our Christian World Mission*. And yet such things as love, kindness, health and education cannot be measured in dollars and cents. This does not mean, however, that dollars are not needed to extend the Christian hand of fellowship to those thirsting for knowledge—spiritual as well as intellectual knowledge."

Associate dean of the seminar was Mrs. Francis A. Wood of Ormond Beach, Fla., an officer in the State Women's Fellowship. Other leaders were the Rev. Robbins Ralph, superintendent of the Florida Congregational Christian Conference; Mrs. G. Harold Martin of Fort Lauderdale, president of the State Women's Fellowship; Mrs. Ralph R. Shrader, who with her husband served as an American Board missionary in China; and the Rev. Rankin L. Shrewsbury, minister of the host church.

MARTHA UNDERHILL

Miss Underhill is a member of the staff of the Office of Communication in Boston. Photo by courtesy of the Office of Communication.

NEWS

WITHIN THE UNITE

ARIZONA MINISTER HONORED AS "MAN OF THE YEAR"

DR. Charles Franklin Parker *(right)*, minister of First Congregational Church in Prescott, Ariz., was named "Man of the Year" by the Prescott Chamber of Commerce at its annual dinner in February. The award to "the man who made the greatest contribution to the progress and welfare of the City of Prescott in 1960" was in recognition of Dr. Parker's spearheading plans to establish Prescott College, a four-year, Congregationally related liberal arts college, and for his many years of leadership in civic affairs.

Dr. Parker received the award on the eve of completion of twenty-seven years as minister of the Prescott church, during which time he developed the Yavapai Cooperative Parish. This development is notable in that a strong church at the center has sought to share its leadership with sparsely populated communities in the surrounding area. Churches have been developed at Chino Valley, Humboldt and Crown King, and missions are maintained at Castle Hot Springs and Mayer. The outreach of this parish is responsible for new churches in Flagstaff and Sedona and a third soon to be established in Cottonwood, all in north-central Arizona.

Dr. Parker has served as moderator of the Arizona Association and of the Congregational Conference of Southern California and the Southwest. He has been an active member of the Commission on the Ministry and the Resolutions Committee of the CC General Council. He is a past president of the Arizona State Council of Churches, the Arizona Society for Crippled Children and a past governor of the Southwest District of Kiwanis International.

DR. WAGNER DECLARES UNITED CHURCH BECOMING A FACT

THE MOOD and actions of Evangelical and Reformed synods with reference to the United Church of Christ this spring should be conditioned and determined by one overwhelming consideration—the United Church of Christ is becoming daily an increasingly comprehensive, vigorous and effective fact."

President James E. Wagner of the Evangelical and Reformed Church, who is also co-president of the United Church of Christ, with those words begins a section of his annual report to the thirty-three synods at their spring meetings. His statement continues:

"The prospective merger of Mission House Theological Seminary and Yankton School of Theology, to open as the United Theological Seminary of the Twin Cities (Minneapolis-St. Paul), is in some respects the most promising and encouraging fruit of the union. . . .

"The *United Church Herald*, under the able co-editorship of Dr. Theodore C. Braun and Dr. Andrew Vance McCracken, is providing us with a journal of high literary quality, varied intellectual and devotional diet, and a commendable balance of news and writers from both constituencies of the United Church.

"The Council for Christian Social Action is already to all intents and purposes one body operating a unified program, and by midsummer will have established a new ministry in placing Dr. Lewis I. Maddocks, an Evangelical and Reformed layman, as a full-time representative in Washington to work in close liaison with the Washington office of the National Council of Churches.

"The new church-school curriculum, after an initial storm rising from an unfortunate newspaper story, which distorted the character and intent of the materials for 3-year-olds, is commending itself to parents and teachers who take time to study the materials carefully.

"Evangelism, with Dr. Gerald J. Jud (son and grandson of ministers of the former Evangelical Synod of North America) as executive for the work in both constituencies, is projecting fresh thrusts in both the communication of the gospel and the deepening of devotional life. Approximately thirty, perhaps more by now, mission churches have been established cooperatively as United Church national missions churches.

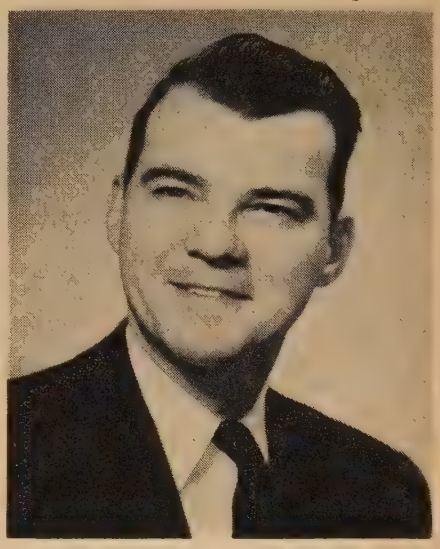
"On both the synodical (South Indiana, Potomac, Southern, Texas) and denominational (budgetary) levels we have been working together in the Community Relations Consultants Program toward a ministry of reconciliation in areas and situations of racial tension.

"An increasing number of ministers from each constituency are accepting calls to service in the other constituency. A considerable measure of integration of the staff for missions overseas has already been achieved, and missionaries from each constituency are beginning to be appointed to fields historically identified with the other constituency.

"We have every reason to believe that by the beginning of next year the United Church of Christ will be more fully unified in program, budget and operation than was the Evangelical and Reformed Church on January 1, 1941, (seven years after the uniting general synod of 1934). The United Church of Christ, both in organization and in fellowship, is a fact."

CONGREGATIONAL MINISTER TO JOIN LANCASTER FACULTY

Young's Studio



THE Rev. Robert W. Duke, minister of People's Congregational Christian Church of Dover, Del., has been elected Professor of Homiletics at Lancaster Theological Seminary, Lancaster, Pa. He will succeed Dr. Alfred N. Sayres, who retires at the end of the present school year.

In announcing Mr. Duke's election to the Lancaster faculty, Acting President David Dunn stated that he will be inaugurated this fall together with two other new faculty members: Dr. D. Bard Thompson, Professor-elect of Church History, and the Rev. Gabriel J. Fackre, Professor-elect of Historical Theology.

Following a period of service in the armed forces during World War II, Mr. Duke returned to college and received his B.A. degree from Brothers College of Drew University, Madison, N. J., and his B.D. degree (*magna cum laude*) from Drew Theological Seminary in Madison. While completing his seminary training he taught courses in philosophy — Plato and philosophy of religion—at Brothers College. He has been minister of People's Church since 1952.

In the Middle Atlantic Conference of Congregational Christian Churches Mr. Duke has been a member of the board of directors, chairman of the conference budget committee and adviser to the full-time Christian vocations conference. For the past ten years he and Mrs. Duke have served on the staff of the Blair Summer Conference for high-school-age young people. In 1960 Mr. Duke was awarded the Junior Chamber of Commerce "Man of the Year" Distinguished Service Award for service to Dover in the field of human relations.

WISCONSIN CHURCH TRAINS OFFICIAL BOARD MEMBERS

Radke Studio

A WORKSHOP for new members of the church council or consistory proved to be a valuable innovation in the schedule of events at St. John's United Church of Christ (E and R) in Monroe, Wis. As a matter of fact, writes the pastor, the Rev. Paul H. G. Olm, veteran councilmen who participated were just as enthusiastic as the new members as they came to a new understanding of their functions as leaders in the congregation and improved their skills in various phases of church work.

The pastor, the assistant pastor, student Donald Stork, and the president of the church council, Robert Aeschlimann, led the two-hour session using a variety of approaches. With the help of a slide set, flash cards and a kit of materials, the responsibilities of the church council to the congregation and to the denomination were outlined. The detailed duties assigned to the various members took on added meaning in the light of their new understanding of the total mission of the church.

The Councilman's Kit consisted of printed and mimeographed materials assembled in part from various denominational offices. It is proving a continuing help to the members of the official board. Included were copies of "So You Are a Consistoryman" by Dr. James E. Wagner, "So You Are a Church Member," "Know Your Church," "Privileges and Obligations of Church Membership," "How to Read the Bible," "Facts and Figures About the Local Church" plus the constitutions of the denomination and the congregation as well as the current church budget. Committee appointment lists and the names of the church-school staff were also distributed.

"Now that we have experienced its value," writes the minister, "this program will be continued, perhaps with a fresh approach, each year." Photo shows Mr. Olm opening the sessions.

Continued on next page ▸

CC CHOIRS SING AT BOSTON V.A. HOSPITAL

Fay Foto

CHOIRS from Congregational Christian churches in the Boston area have been active in bringing hope and inspiration to the patients attending religious services at the Veterans Administration Hospital in Boston. The senior choirs and older youth choirs have visited the wards and brought their message of faith and courage, which has inspired thousands of patients.

The following choirs have participated in the religious program annually over the past four or five years: Grace Congregational Church, Framingham; Plymouth Congregational Church, Framingham Center; Plymouth Congregational Church, Belmont; Pleasant Street Congregational Church, Arlington; First Congregational Church, Needham; and the Newton Highlands Congregational Church. The Rev. Robert W. Hoffman, minister of Phillips Congregational Church, Watertown, has provided a choir to sing in the wards during the Christmas and Lenten seasons since 1958.

Photo shows the youth choir of Plymouth Congregational Church, Belmont, the Rev. John P. Fitzsimmons, minister, which has sung annually at the religious services at the hospital since 1958. The choir is directed by Mrs. Harvey Davies, who is not in the picture.

The Rev. William E. Austill, Protestant chaplain at the hospital, has extended an invitation to other youth choirs in the area to share in this religious service.

TOWN AND COUNTRY CHURCHMEN CONFER ON PROBLEMS

Columbus Dispatch

THE Joint Town and Country Committee of the United Church of Christ at its recent two-day session held in Columbus, Ohio, reported that 52.8 per cent of Evangelical and Reformed churches are in communities with a population of 2,500 or less.

"The church membership in this group represents 31 per cent of the denomination's membership of 808,401," according to a report submitted by Dr. Alfred C. Bartholomew, Professor of Church and Community at Lancaster Theological Seminary, Lancaster, Pa. "The average congregation size is 179," he said.

"Statistics disclosed that there is still a great deal to be accomplished in the town and country churches in such areas as evangelism, stewardship and Christian enlistment," according to the Rev. Shirley E. Greene, St. Louis, secretary for the town and country church of the E and R Board of National Missions.

The Rev. Serge F. Hummon, Chicago, secretary for town and country work of the Board of Home Missions of the Congregational Christian churches, was unable to be present at the Columbus meetings on account of illness in his family.

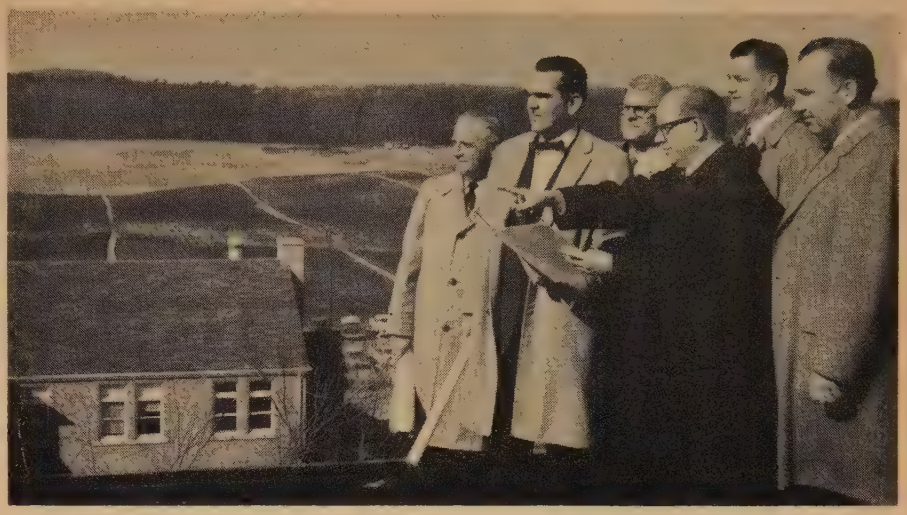
The Joint Town and Country Committee with representation from the Congregational Christian churches and the Evangelical and Reformed Church will sponsor seven regional conferences prior to June 30, 1962, to focus attention on the renewal of the church in small towns and rural areas and on the responsibility of the church to the community. This program is part of the committee's quadrennial emphasis (1959-63) to encourage the rethinking of the meaning of the church in this particular area of American life. It also emphasizes a recommitment to the mission of the church on the part of both clergy and laity.

In his report, the Rev. Keene R. Lebold of Merom, Ind., director of a pilot project on the renewal of the church in town and country, said that twenty-four churches located in "nearly a dozen communities" were involved in this program. He believes that there is "a good cross section of churches and communities" in the area.

Photo shows *(left to right)* the Rev. Shirley E. Greene; Mrs. Fred F. Berry, Wood River, Ill., member of the joint committee; and Dr. Claude J. Snyder, Germantown, Ohio, former E and R secretary for the town and country church.

LAKELAND COLLEGE LAUNCHES DEVELOPMENT PROGRAM

Clair Kilton



LAKELAND College, an E and R institution in Plymouth, Wis., has launched a ten-year development program designed to improve and expand its campus facilities to meet the increasing demand for higher education. The program anticipates a doubling of the present enrollment, an extension of curriculum and a marked improvement and expansion of the physical plant.

The first phase of the plan calls for the erection of three new buildings by 1962-63, the 100th anniversary of the founding of Lakeland College. These buildings will include a student union-dining hall, a men's residence hall and a classroom-laboratory building. The combined cost is estimated in excess of one million dollars. Plans for the first unit of the men's dormitory and the first three units of the union-dining hall are well under way.

Photo shows Lakeland College officials and architects for the project on the roof of Old Main, the campus classroom building, viewing the sites for the two new buildings. Dr. Ralph P. Ley *(center)*, chairman of the Lakeland College board of trustees, is pointing to the proposed location for the new men's dormitory—on the southern end of the campus near the lagoon. Left to right are R. J. Phillips, construction superintendent; Clinton Mochon, architect; William Welti, dean; Dr. Ley; Dr. Arthur M. Krueger, college president; and L. F. Schutte, engineer.

VIRGINIA AND MISSOURI LAYMEN RECEIVE RECOGNITION

JACKSON MARTINDELL, editor of *Who's Who in America*, journeyed from Chicago to the little town of Courtland, Va., last fall to present a citation to Walter Cecil Rawls *(photo below)*. It was the first time the editor had made such a presentation in person. Mr. Rawls, a member of Oakland Congregational Christian Church near Suffolk, Va., is a native of the area—one of thirteen children of a farm family. His education was limited because of polio.

For many years a resident of St. Louis, Mo., where Dr. Truman B. Douglass was his minister when he was chairman of the board of trustees of Pilgrim Church, Mr. Rawls became president of a railroad and a steamship company, manufacturer of one of the first TV sets offered for sale in the U.S., and an investment broker.

The citation was given in recognition of his gift of $300,000 in 1958 to establish a library and museum for Southampton County—a library open to people of all races in an area where segregation is the pattern. Among the 300 friends who gathered for the presentation honoring Mr. Rawls was his minister, Dr. William T. Scott, former superintendent of the Southern Convention of CC churches.

KENNETH STOCK of Levasy, Mo., is president of the Churchmen's Brotherhood Federation (E and R) of the Kansas City (Missouri) area. Photo above shows him with his wife, Grace, on a recent evening when he was named the Outstanding Young Farmer of 1960 by the Independence (Missouri) Junior Chamber of Commerce.

Stock, in partnership with his father and a brother, farms a total of 1,288 acres near Levasy. This entire acreage is in grain, including 688 acres of corn. Livestock is purchased for feeding during the winter months when the land is not in use. Last year the Stocks fed 250 hogs and fifty head of cattle.

In the citation accompanying the award, Stock was described as a "progressive and imaginative young man" who had designed and built farm equipment he needed even before it was put on the market by commercial manufacturers. Also cited were his practices of soil conservation, his efforts to overcome floods and other handicaps to successful farming, his community activities and his faith in farming and in his own future as a farmer. He is a 4-H leader, a Farm Bureau board member, Farm Bureau livestock committee member and Soils and Crops Conference chairman. He has held positions of responsibility in his home church, Ebenezer Church of Christ (E and R) in Levasy, and is presently distinguishing himself as the efficient president of the Kansas City Brotherhood Federation.

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Jesus as Jew

(Continued from page 9)

idea of the all-powerful God makes explicit the fact that God cannot be killed. Therefore, the incident of Calvary takes on a symbolism independent of those who were essential to it.

Can Christians believe that God had no power or purpose in the circumstances attending the death on the Cross? Is it reasonable for Christians to believe that God, who arranged a Virgin Birth for his manifestation on earth, did not also have a divine plan for his departure? And if divine determinism did exist, is it not sacrilegious to assail anyone who belonged to that final plan? Can Jews or Romans be condemned for the Cross without bringing into question the divinity of Jesus?

Christianity has not fully faced up to these questions or the paradox involved in the accusation that although Jesus died in order to make people aware of their sins, Jews are to be held responsible for his death.

The world two thousand years ago, like the world of today, was a world of many peoples. There were Chinese, Japanese, Africans, fair-skinned Northern Europeans, dark-skinned Near Easterners, red-skinned Westerners (later known as American Indians), Eskimos and Icelanders—many of them with their own gods and religions. The contacts among these peoples were either slight or incomplete, yet they were all God's children. Why did God choose to be born a Jew? The Christian Jews said that this was the way God wanted it, or he would not have revealed his coming to them in the Holy Scriptures. Other Jews, with a feeling perhaps for a universal design, wondered why he would have appeared on earth as a member of a particular sect.

But the essence of faith is the appearance of truth to the individual, whatever its form, whatever its circumstances, whatever the challenge, whatever the array of contrasting evidence. And Christians rest their faith on the reality of Old Testament prophecy and its fulfillment in Jesus. They therefore do not question the fact that Jesus chose to be born a Jew.

Yet should it not also follow, in the same terms, that Christians must not allow themselves to become separated from Jesus' own religion? There is not a single word in *John* or *Mark* or *Matthew* or *Luke* in which Jesus repudiates Judaism. He practiced Judaism scrupulously. He gave constant expression to the religious and ethical requirements of Judaism. He observed all the Jewish Holy Days. It is widely believed that the Last Supper was a Passover ceremony.

The question for Christians growing out of all this is whether they can detach themselves from the allegiances and observances of Jesus. Can a Christian, believing in revelation through Jesus, accept him as

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Messiah but reject his own religion? And if it is contended that Jesus did not believe in Judaism, why did he choose to be born a Jew? In the same sense, are not acts against Jews, solely because they are Jews, a direct repudiation of Jesus? Should not the fact of Jesus as Jew serve as the holiest of bonds between Christian and Jew? Should not Christianity regard itself actually as Christian Judaism—that is, a religion accepting the mission of Jesus as he himself defined it: namely, to simplify, purify and rekindle the Hebrew faith into which he was born?

So long as the New Testament rests on the base of the Old Testament, so long as it stands as fulfillment of Biblical prophecy, the essentials of the Old Testament that Jesus himself held sacred cannot be set aside by Christians. For the reforms of Jesus were not directed to the elimination of the essentials but to the recognition of their full significance. These essentials most assuredly embraced moral excellence, restraint and humility in the daily affairs of men. The statement of these ethics, magnificent though they were, did not burst upon Judaism as totally new concepts; the strain of gentleness, purity, charity, simplicity and selflessness had been present in the works of Hillel and other Jewish moralists who were influential only a few decades before Christ.

Moreover, terms like "the kingdom of God," "Messiah," "salvation," "judgment day," "repentance" and "blessed"—important words in the vocabulary of Jesus—were in the mainstream of the Jewish tradition.

If all this be true, how and why did Christianity veer away from Judaism? How account for the substantial differences that were to give Christianity its distinct character? The historical answer is that though Christianity is Jewish in origin, it is Greek and Roman in its principal early influences. The need to define and codify, the sense of eternal mystery, the mythological habit—all these inevitably helped to mold the emergent new faith. What is most interesting about the total mixture—Jewish, Greek and Roman—is that it was to bring together the worlds of East and West. Jesus was not European but Asian; yet Christianity took its strongest root not in Palestine but in Greece and Rome — with a consequent change in accent.

This turning to the West was an important factor in the subordination of the fact of the Jewishness of Jesus. The Jewishness of Jesus was explicable in the light of Biblical prophecy but it was not a congenial fact to Christians. Indeed, it could be an uncomfortable fact. It created connections and obligations many Christians were to find awkward to recognize or even acknowledge. But recognized or not, it is the presiding fact; Christian theology, worship and practice can never be whole until they accept it and act on it—not out of reluctance, but out of genuine and essential conviction.

Is it extreme to suggest that it might be salutary if the members of the first Christian family were referred to in terms of their origins; i.e. "the Jewess, Mary," or "Joseph, the Jew" or "Jesus, the Jew"? Isn't it likely that the absurdity of anti-Semitism might become more visible and audible through such reminders? This emphasis might now be unnecessary were it not for the fact that for two thousand years it has been subdued or overlooked or its implications shunned.

It is by setting aside the reluctance to see Jesus as a Jew that a creative and compassionate basis can be found for Christianity's new approach to Judaism.

The same is equally true of Judaism in its approach to Christianity.

Judaism's reluctance has been fortified by long centuries of adverse symbolism. The Cross for millions of Jews has been identified with cruelty, heartbreak, prejudice. The Cross to them has not become a sign of mercy or peace or charity or justice. Christians spoke and acted in the name of Christ; it was difficult to separate their acts from their faith. A new image of Jesus took shape for Jews—one that had no sanction either in the reality of Jesus or the ideas of Jesus. The image was not spiritually fulfilling; the new image meant pain and despair; the new image was resisted.

Over the centuries this resistance has hardened to the point where the name Jesus almost produces a conditioned reflex among Jews. If Jesus' name is invoked in

(Continued on next page)

Report of voting by CC churches on the proposed United Church Constitution

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NO	114
ABSTAIN	29
CHURCHES VOTING	2,188*

*abstentions not included

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a company of Jews, the effect on many of them is one of profound uneasiness—as though their inner citadels were suddenly being challenged.

This condition has been more severe among the Orthodox than among other branches of the Jewish faith, but even among many Reform Jews a reticence exists toward the fact of Jesus. Most of the Reform congregations will discuss aspects of Jesus in pulpit or religious school, but most of the members themselves seem possessed by the historical rigidity. The New Testament as such is not studied in most Reform schools. However, Hebrew Union College now has a chair in New Testament studies.

There is every reason for Judaism to lose its reluctance toward Jesus. His own towering spiritual presence is a projection of Judaism, not a repudiation of it. Jesus is not to be taxed for the unchristian ideas and acts of those who have spoken in his name. Jesus never repudiated Judaism. He was proud to be a Jew, yet he did not confine himself to Judaism. He did not believe in spiritual exclusivity for either Jew or Gentile. He asserted the Jewish heritage and sought to preserve and exalt its values, but he did it within a universal context. No other figure—spiritual, philosophical, political or intellectual—has had a greater impact on human history. To belong to a people that produced Jesus is to share in a distinction of vast dimension and meaning.

Jesus' own teachings are a high point in the Jewish tradition. A sense of inspired recognition must run through the Jew who knows his Torah, the poetry of the psalms or the gentle aphorisms of great Jewish teachers and philosophers like Hillel. Jewish teachings are based on the idea of a natural goodness in man; it is to this goodness that Jesus the Jew has spoken.

The modern synagogue can live openly and fully with Jesus. It can do more than take pride in the fact of his being and in his existence and his ideas and his claim on history. And the rediscovery of Jesus can help Jews in the most vital respect of all; he can help them to forgive their tormentors—including those who have done evil to them in Jesus' name.

If it will help the Christian to come to terms with the fact of Jesus as Jew, so it may help Judaism to give weight to the same fact of Jesus' Jewishness—openly, fully, freely, proudly.

For twenty centuries two branches of the same religion have lived without harmony and understanding. Both have a common origin and can come together in the figure of Jesus the Jew. The common reluctances can give way to common knowledge and respect based on the reality of the connecting figure of Jesus. Such an amity speaks to the spiritual condition of both Christian and Jew. And out of this amity can come the nourishment of reconciliation.

LETTERS

Osaka, Japan

TO THE CO-EDITORS:

We missionaries here in Western Japan meet together every other Tuesday evening at the home of an American Board missionary. And every time one of the members is sure to ask impatiently, "Has the latest *United Church Herald* come? Has it come yet?" If it has come, needless to say, it is sure to be devoured instantly—which is just another way of saying that you folks put out one of the finest denominational magazines around, and even way over here we continue to be challenged and impressed. . . .

Since my own work is labor evangelism, I ought to add that I was particularly pleased by the Rev. Truman B. Douglass' article, "The lordship of Christ in a technological age" *(January 26, 1961)*. In an age and in a country where mass poverty . . . can be wiped out only by the permeation of modern technology into all facets of life, it is good to have a full-blooded Christian affirmation that what society needs is not fewer machines but rather the Christward orientation of machine-age man. For it is very easy to decry "materialism" while enjoying the benefits of material abundance . . . but it becomes rather difficult to do so when living among people whose lives are cramped and stilted by poverty and privation. . . . Let us pray to God to deliver us not from "materialism" but from the selfishness that allows us to bear with equanimity the suffering of others, when by an only slightly sacrificial "crash program" of technical assistance we could help the peoples of most of the world. . . .

Robert K. Meyer
American Board missionary.

★

Talladega, Ala.

TO THE CO-EDITORS:

I am most happy to second the nomination of Mrs. George E. Kahlenberg for moderator of the General Council of Congregational Christian churches. . . .

Her outstanding service to our fellowship merits this honor. She will bring to this office the wisdom, devotion and high ability that she has demonstrated on the nominating committee of the United Church and in many other areas of denominational life.

Arthur D. Gray
President, Talladega College.

Greeley, Colo.

TO THE CO-EDITORS:

It would be difficult, if not impossible, to find anyone better qualified than Mrs. George E. Kahlenberg to serve as moderator of the General Council for the next biennium. . . . We need her remarkable ability, her dynamic personality, her deep-rooted Christian commitment and her powers of persuasive interpretation and leadership. . . .

Frederick W. Hyslop
Minister, First Congregational Church.

★

Clinton, Iowa

TO THE CO-EDITORS:

Paul B. Kendall's comments regarding Dr. Howard Schomer's concept of the church (United Church Herald, *February 23, 1961)* completely miss the mark. I doubt that any congregationally minded person (certainly not the ecumenical Dr. Schomer) believes that the local congregation is *the complete church.* What we do believe is that the local congregation is *completely a church,* with all of the privileges, powers and obligations that rightfully belong to any church. . . . We believe that it is complete in the sense that it does not require concurrence or ratification on the part of any association, conference, synod, council or the like to validate its actions. . . .

While one could hardly argue with Mr. Kendall's contention that the whole body of Christ is more than the local congregation, let it also be said that it is more than any conference, synod, denomination or ecumenical body of whatever geographical scope. If completeness in this sense is essential before a group can act as the church, then no group can so act and the church has only a theological and not a functional reality. However, if any group is to function as the church (and most Christians would consider this a necessity) then in the view of congregationally minded people it is the local congregation that is best suited so to function—not because of its own innate wisdom and moral perfection but because of the presence and assistance of its Lord, promised wherever two or three are gathered together in his name, a proviso most frequently and most continually fulfilled precisely in the local congregation. And aside from that promised presence and assistance, not only a local congregation but also a synod, denomination or ecumenical council "can speak as the church only out of pride and not out of the fullness of experience."

Philip A. Muth
Minister, Community Congregational Church.

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MONSTROUS INJUSTICE

(Continued from page 17)

say that this is probably true — that God wills this contest and wills that it shall not end yet. By his mere quiet power . . . He could have either saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, He could give the final victory to either side any day. Yet the contest proceeds."

And as the contest proceeded there was still the conflict between the Law and the Word, for the Emancipation Proclamation did not free all the slaves, and he wanted all men to be free. He went one Sunday evening to an evening parade at one of the army camps. The bands were playing familiar hymns. He asked for a particular hymn and as the band played he repeated, as if to himself, the words, full of meaning in that uncertain hour: *(Cont. next page)*

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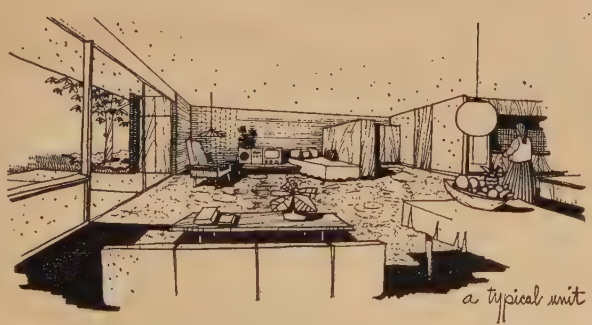
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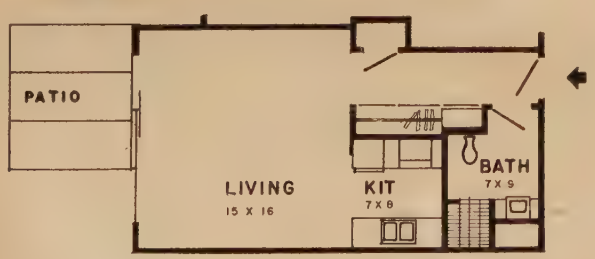

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Lead, kindly Light, amid the encircling gloom;
Lead thou me on!
Keep thou my feet: I do not ask
To see the distant scene;
One step enough for me.

Finally the end drew near and there were some who talked of punishment for the vanquished. To them he replied: "Judge not, that ye be not judged," while to the people he said:

"The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come but which, having continued through His appointed time, He now wills to remove, and that He gives both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bond-man's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said 'the judgments of the Lord are true and righteous altogether.'"

Through the "mighty scourge of war" the great moral conflict of a century ago was resolved. The Law and the Word were at last one. So often does history thus unfold: great crises develop, men and nations turn aside from admonitions and warnings, and again the house—or the world—is divided against itself, until the mountains are made molten and the valleys are cleft.

History with its crises contains so much that is blood and sweat and tears, and we in our age—even we—cannot escape history! We are faced not with a house divided but with the possibility of the annihilation of the world as we know it—and there is no Lincoln.

Can we, in the day of the hydrogen bomb, find assurance in the words of the prophet:

". . . in the last days it shall come to pass that the mountain of the house of the Lord shall be established . . . for the law shall go forth out of Zion, and the word of the Lord from Jerusalem."

Can we, in the era of space missiles, find inspiration in the words of the Emancipator: "God knows best. . . . Surely he intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay." It is, indeed, a test of faith.

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OBITUARIES

THE REV. HORACE R. LEQUEAR, Indialantic, Fla., a retired E and R minister, died January 28 at the age of 77. Educated at Franklin and Marshall College, he was ordained in 1927. Mr. Lequear was a member of the China Mission under auspices of the Reformed Church in the U. S., where he taught from 1906 to 1924 and served as business manager of China Mission, Yochow Station and Hospital from 1923 to 1928. Following his mission work in China, Mr. Lequear served churches in Virginia and Pennsylvania. Surviving are his widow, two sons and two daughters.

DR. FRANK H. PETERS, 88, a retired Congregational Christian minister, died February 19 in Defiance, Ohio.

Dr. Peters' ordination date in 1892 was the earliest of any minister of his church now living in Ohio and was exceeded by few in the nation. He was fifth in a ministerial line of seven generations, starting with his great-great-grandfather and extending to a grandson now preparing for the ministry at Yale University Divinity School.

Dr. Peters served churches in Ohio, Iowa, Massachusetts and Virginia and was active in many phases of the work of the Christian churches and later the Congregational Christian churches. He served as president of several state conferences and was a member of the joint commission that planned the merger of Congregational and Christian churches, which took place in 1931. He was an honorary member of the American Board of Commissioners for Foreign Missions.

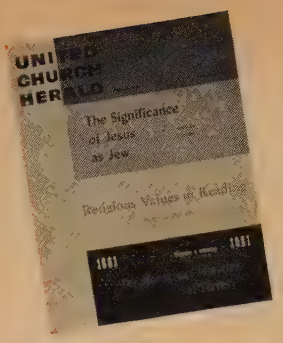
Dr. Peters is survived by two sons, one of whom is Dr. Robert F. R. Peters, minister of the East Cleveland, Ohio, Congregational Church, and a sister.

THE REV. WILLIAM E. POTTS, minister of the Congregational Church of Athens, Mich., died February 11.

A native of Cleveland, Ohio, he received his early education in Michigan, later attending the University of Michigan and Olivet College.

Active in community programs, he was president of the Athens Youth Council and helped to organize the Athens Rotary Club. He also held various positions in Boy Scout work there, was chaplain of the Calhoun County Safety Commission and secretary-treasurer of the Kalamazoo Association Ministerial Fellowship.

He is survived by his widow, a son, a daughter, his mother and three brothers.



How to use this issue

DISCUSSION GROUPS . . .

. . . will find the articles by Joseph D. Duffey (page 4) and Norman Cousins (page 8) tremendously stimulating. The following questions may help your group discuss the articles:

"RELIGIOUS VALUES IN READING"...

Ask two persons to summarize the two sections of Mr. Duffey's article. Reviews of books representing his two categories might also be presented. Questions for discussion: Why are "shallow" religious books so popular? Do they fill any need at all? How can persons be helped to be more discriminating in their choice of reading matter? What are some examples of the "narrowness of the Christian point of view" referred to in the quotation from J. H. Oldham?

"JESUS AS JEW" . . .

How was the Hebrew religion a preparation for Jesus' unique ministry? How would Christians behave if they regarded Christianity, as Mr. Cousins suggests, as an extension of Judaism? How can Christians begin a dialogue with Jews as to the place of Jesus in Judaism?

BIBLE STUDY GROUPS . . .

. . . will consider John P. Dillenberger's article "required reading" because it helps to explain why the Bible is so basic to Protestant life and thought. This article in the *Herald's* series on the background and relevance of the Bible begins on page 12.

FOR DEVOTIONAL READING . . .

. . . don't miss "These things remain" by Roy Pearson (page 14).

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This publication, edited by Professor S. MacLean Gilmour of Andover Newton Theological School, includes current articles of interest to both ministers and laymen. The faculty, alumni, visiting lecturers and others are contributors. The following articles have been included in recent issues:

"God and Freedom"	*Nels F. S. Ferré*
"Church Union and Its Theological Foundations	*Gerald R. Cragg*
"Ministers and Social Ethics"	*Culbert Rutenber*
"The Roles of Pastoral Counselor"	*John M. Billinsky*
"The Idea of the Church"	*Rudolf Bultmann*
"Whither Old Testament Studies?"	*Norman K. Gottwald*

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These Things Remain

(Continued from page 15)

ing, you will already find him waking: In such an intercourse you will always be rash if you attribute any priority to yourself; for he loves both more than you and before you love at all." Such consciousness of God's indwelling in the world has been in those who waited on him through the years. It came to Paul while riding hot and vengeful down the road to Damascus. It stood with Stephen while the heavy stones beat the life from his body. It was with Augustine on the northern shores of Africa and with Francis at Assisi and with Luther in Germany. It has been with Schweitzer at Lambaréné and with E. Stanley Jones in India and with the prophets of social reform in the modern church.

God is no God at all if he was once alive but is not now; and the miracles of prayer and healing are as nothing if we must ever think of them as something only possible in times before our own. If ever God was present in the world, God is present now, and if ever God could manifest himself to men, his power is no less today.

The story of God's ways with men is not the story of a graveyard but the story of a living fellowship. God is with us although we do not see him. He is speaking to us although we do not heed him. He loves us although we do not respond to him. And down through all the years to come, God's spirit still will dwell upon the ways of men. For the communion of the Holy Spirit is one of the things that do not change. It is one of the things that remain.

Walter Marshall Horton has written that a young lady in one of his college classes submitted a paper in which she declared that she didn't need to believe in God because she was engaged to be married. Time was when we thought that we didn't need to believe in God because we had a big bank account, or a large mansion and a steady job, or a place of prominence among our fellows, or an army, a navy and an air force, which could guarantee our safety come what might to any other portion of the world. Today we know that we were wrong. For in the journey that he makes through life the man who stops before he gets to God has no security at all. The power of God, the love of Christ, the communion of the Holy Spirit—these are the things that remain and the only things that surely remain. They are the ultimate rock. They are the final security.

Christian College Sunday

National Christian College Sunday, April 16, calls attention to the Christian colleges and their distinctive contribution to our contemporary culture. For material write Commission on Higher Education, 475 Riverside Drive, New York 27, N. Y.

Church and Ministerial RECORD

E and R Address Changes

ALLEN, ROBERT J., Lancaster, to 100 Fairfax Road, Fairless Hills, Pa., pastor of Church of the Reformation.

ANDERSON, ROY A., Challis, Idaho, to Nickerson, Kan., pastor of Midland.

CAMERON, JAMES C., New Middletown, Ohio, to Observatory and Blaine Sts., Manor, Pa., pastor of First.

DOUGLAS, PAUL G., Tiffin, to 360 Brittain Road, Akron 5, Ohio, pastor of East Market Street Church.

HERBERT, T. RICHARD, 505 E. Mahanoy Ave., Mahanoy City, Pa., pastor of Faith, Delano, and Grace, Mahanoy City.

HOOVER, WELLINGTON M. (E), to 125 State St., Sunbury, Pa.

KOPP, GEORGE P. (Ch), Jacksonville, Fla., to COMPHIBRON No. 5, FPO, San Francisco, Calif.

NISHIMOTO, GEORGE N. (CC), 6101 Glenwood Ave., Chicago 40, Ill., pastor of Christ.

SCHROEDER, ROBERT E., to 7940 Forty-sixth St., Lyons, Ill., (change of residence).

SCHROERLUKE, O. P., Rowena, to 5 Eden Drive, New Braunfels, Tex., (retired).

SCHULTZ, HAROLD P. (D), to 220 N. Kingshighway, St. Louis 8, Mo.

SZABO, LADISLAUS (E), Hawaii, to c/o Charles Lange, 20 San Jose Drive, Ormond Beach, Fla.

TRITCHLER, GORDON L. (CC), Youngstown, Ohio, to Omaha, Neb., pastor of First Central.

YOUNG, CARLTON L., Chicago, Ill., to 144 Eaton St., Buffalo 8, N. Y., pastor of Bethany.

Code: E—Emeriti, retired or disabled; Ch—Chaplains in the armed forces; CC—E and R ministers serving CC churches; D—Ministers in denominational work.

CC Calls

BARSTOW, ROBBINS W., to interim, Second, Waterbury, Conn., rather than First, as originally announced by the Connecticut Conference of Congregational Christian Churches.

HOOTEN, GEORGE M. JR., Brookside (formerly Franklin St.), Manchester, N. H., to First, Marblehead, Mass.

IRONS, NORMAN L., to Livingston County Larger Parish, Mo.

MATHIS, HARRY C., to Union, Virgilina, Virginia.

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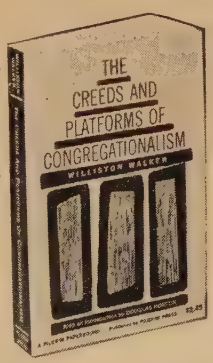

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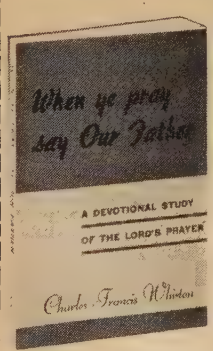

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REUSSER, GEORGE F., E and R, to First, Cherry, Ill.
SANDQUIST, EDWARD R., Christian and Missionary Alliance, to Cambridgeport, Vt.
SANFORD, KENNETH J., Chester, and Longmeadow, Auburn, N. H., to First, Hyde Park, Mass.
STREYFFELER, LAURICE D., to Big Woods, Naperville, Ill.
THOME, OTTO R., Edelstein and Speer, to Caledonia, Ill.

CC Resignations

BERGSMAN, ERICK, Shabbona, Ill., to retire.
DUEHN, KEITH E., Evangelical United Brethren, Big Woods, Naperville, Ill.
GLESSNER, RICHARD H., Wilmington, Vt., to study.
GOODSON, ALBERT J., First, Grand Island, Nebraska.
GRAHAM, J. WILLIAM L., Lebanon, Conn.
GRUNWALD, HILMER W., E and R, St. Luke's, Elmira, N. Y.
HALL, NEWELL K., Candor, N. Y.
MOEHLING, HENRY A. JR., Pleasant Valley, Osceola, Ind.
MAC NAIR, WILMER E., Leaf River, Ill.
MC CUFFIE, ELIZABETH, assistant, Plymouth, Seattle, Wash., to retire.
PENDLETON, CHARLES L., Westville, New Haven, Conn.
REED, ROBERT R., Presbyterian, Mount Dora, Fla., to retire.
ROGERS, HAROLD H., First, Oldtown, North Attleboro, Mass., May 1, to retire.
ROWE, RAY A., Baptist, Rushville, N. Y.
STAUFFACHER, ALBERT D., director of admissions, Mount San Antonio Gardens Congregational Homes, Claremont, Calif., to retire. Dr. Stauffacher will continue as a trustee of the homes and vice president in charge of public relations for Pilgrim Place in Claremont.
TULL, ROBERT W., assistant, Community, Wayzata, Minn., July 1, to serve in the Union of South Africa under the auspices of the American Board of Commissioners for Foreign Missions.
WINSTON, ALEXANDER P., United, New Haven, Conn., to retire.
WOODBURY, ROBERT C. JR., interim, First, Melbourne, Fla.
WORDSWORTH, WATSON, South, Dennis, Mass., July 1.

E and R Installations

ALLEN, ROBERT J., Church of the Reformation, Fairless Hills, Pa., February 5.
CROWE, RICHARD, Farmersville-Arndt's Charge, East Pennsylvania Synod, February 26.
DOHM, ROBERT M., St. Paul's, Kahoka, Mo., February 12.
GELHAUS, HARLEY C., Bethel, Portland, Ore., January 29.
HURDISS, RICHARD W., St. John's, Newark, Ohio, February 26.

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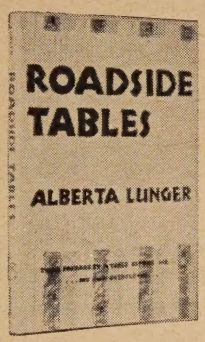

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KUTZ, GREGOR W., First, Fergus Falls, Minn. February 12.

MAGGART, RAYMOND M., Bethany, San Antonio, Tex., February 19.

MARKS, CARL K., Friedens, North Tonawanda, N. Y., February 12.

OTT, G. RICHARD, Zion's, Reading, Pa., February 26.

ZIMMERMAN, HAROLD L. JR., Broadview, Seattle, Wash., February 12.

E and R Deaths

MARGARD, WERNER L., Crestline, Ohio, pastor of Calvary and St. Paul's churches, February 6.

GOFFENEY, WALDEMAR M., South Bend, Ind., March 3, in retirement.

Received into E and R Membership

HERBERT, T. RICHARD, Mahanoy City, Pa., by Reading Synod, January 23, from the Congregational Christian churches.

E and R Minister Dismissed

VATAI, LASZLO, Buffalo, N. Y., by West New York Synod, to the Hungarian Presbyterian Church, February 1.

Newly Vacant E and R Pulpits

Kansas City Synod—St. Paul, Kansas City, Missouri.

Michigan-Indiana Synod — Marine City; Adair Charge, Michigan; Zion, Mount Clemens, Mich.

Midwest Synod—St. John's, Clarence; St. Paul's, Cedar Falls, Iowa; Zion, Falls City, Neb.

CC Installations, Ordinations, Ground Breaking and Recognition

BEEBE, RICHARD K., installation, Edwards, Northampton, Mass., February 26.

BUECHLER, LEO H., installation as minister of Peoples, Sidney, Crane and Savage, Mont., February 9.

CLABURN, EUGENE, ordination and installation, Waverly, Jersey City, N. J., February 26.

CLIPPINGER, JOHN A., installation, First, Swampscott, Mass., March 12.

ELLIS, MILTON J., installation, First, Milbank, S. D., February 19.

HOFFMANN, ARTHUR M., installation, Ebenezer, Sidney, Mont., January 22.

IDAHO FALLS, Idaho, dedication of new sanctuary, February 12.

KEIM, ROBERT E., ordination, Community, Woodland Hills, Calif., November 6.

LANPHEAR, DEANE R., ordination and installation as associate, Maple Street, Danvers, Mass., February 19.

LAVOO, GEORGE W., ordination, Mission Hill, S. D., March 6. Mr. Lavoo is minister of Ward Memorial Congregational Church in Lesterville as well as of Mission Hill.

PRESTON, JOHN C., installation as university minister, United Campus Christian Fellowship, University of North Dakota, Grand Forks, February 26.

RITCHIE, A. GREIG, installation as associate, First, Webster Groves, Mo.

SAN FERNANDO VALLEY, Calif., recognition of First Armenian Congregational Church and its minister, the Rev. George D. Minassian, by the Los Angeles Association of Congregational Churches and Ministers, March 5. The service was held in the North Hollywood Church.

SIDNEY, Ind., Collamer, dedication of new sanctuary, February 19.

SUNBURN, JOHN H., recognition, First, Dubuque, Iowa, March 12.

WALLACE, RICHARD A., ordination and installation, United, Milton, Vt., January 28.

WELCH, W. HARPER, installation, State Street, Portland, Me., February 12.

WESTVILLE, ILL., First, ground breaking for new sanctuary, December 4.

WILLIAMS, JAMES F., installation, Wayland, Mich., February 26.

ZIMMERMAN, THERON A., recognition by the Black Hills Association, South Park, Rapid City, S. D., February 19.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Births

January 9, 1961. To Mr. and Mrs. David C. Gallup of the Madura-Ramnad Diocese, Church of South India, a daughter, Rachael Indira, at the Christian Mission Hospital, Madurai City, South India.

March 6, 1961. To the Rev. and Mrs. Lloyd G. Van Vactor, evangelistic missionaries for the Northern and Central Mindanao conferences in the Philippines, now on furlough, a son, Ross Lloyd, in New Haven, Conn.

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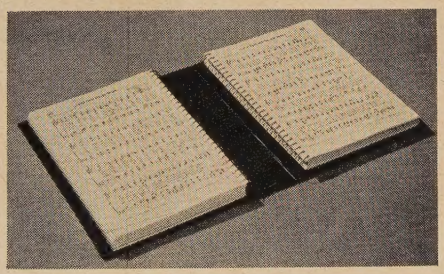
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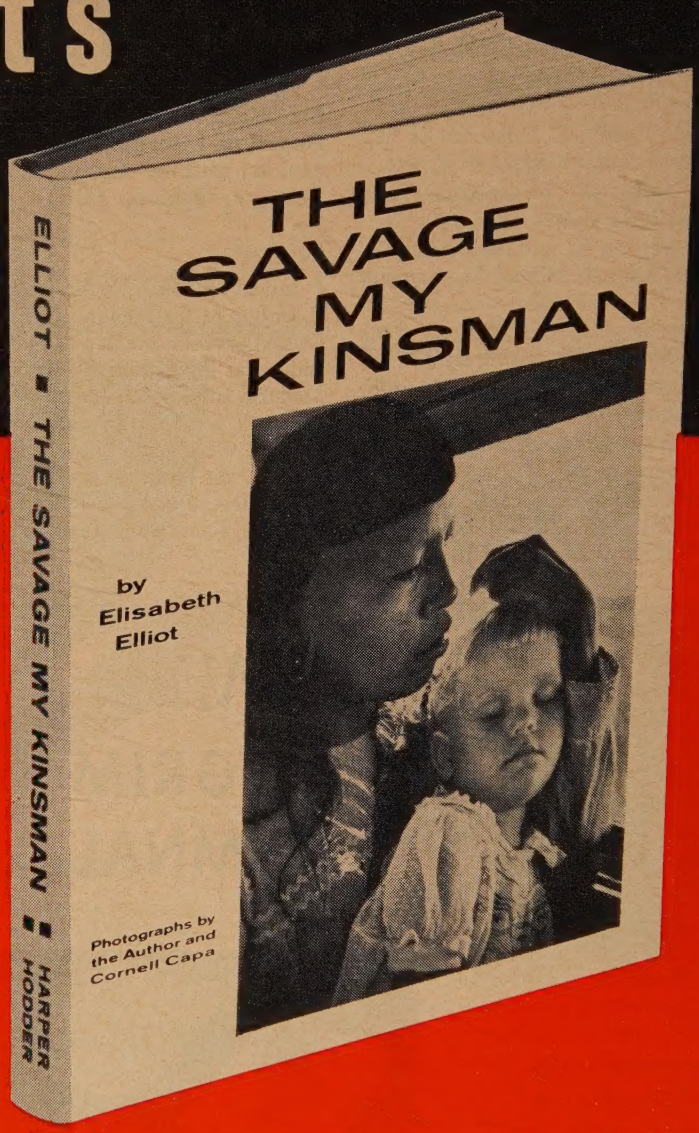
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